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APOSTOLICITY OF THE CHURCH.

An Original History of the Religious Denominations at present existing in the United States; projected, compiled, and arranged. By I. Daniel Rupp. 8vo. pp. 734. Philadelphia, 1844.

IT is not a little astonishing to see the unbounded confidence with which the different Christian societies that are now existing, however opposite to each other in their tenets and their form of government, claim, each one exclusively for itself, the privilege of holding the doctrine taught and the ministry established by the apostles. Every one wishes to be considered as the genuine offspring and the very personification of the apostolic church, and, though it is evident that there can be but one society of this description, all pretend to the same hallowed and glorious title. That such is the fact, the volume before us attests, not in one or two places only, but in many of the authentic documents which it furnishes concerning the belief of the various Christian denominations.

Thus, besides the Catholic church, whose claims to an apostolic origin are forcibly asserted, we see in the work just mentioned, that the Baptists refer their *sentiments, views* and *practices* to the *days of the apostles*;* that the Protestant Episcopal church, in the enumeration of *her distinctive principles*, mentions, first of all, *her apostolic ministry*;† that according to the Lutherans, the appointment of ministers among them is in perfect accordance with what we read in the Acts and Epistles of the apostles;* that the *ordinations and ministry* of Presbyterians are said by them to be "more scriptural, more conformable to primitive usage;† and to represent better "the important features of the apostolic church;"‡ whilst their reformed doctrine, we are also told, is but the revival "of the truths and institutions of primitive Christianity,"§ &c.

The number of similar quotations might be easily increased, but we think the present instances amply sufficient to show how desirable and even necessary it appears to the generality of our dissenting brethren, to show themselves connected, in one way or another, with the church founded by the apostles. But, on the other hand, this variety, or rather contrariety of pretensions, renders it more and more manifest that they cannot be all well founded and true. Though there should exist only two Christian societies at variance with each other, it would be impossible that both should have the same apostolic origin, for the very simple reason that the apostles did not establish two different, much less too opposite societies, and that Almighty God, the primary founder of the true church, cannot contradict himself; *a fortiori*, is it to be considered impossible with regard to so many discordant forms of religion.

* Pages 46, 47. † Page 299.

* Pages 400, 401. † Page 569. ‡ Page 605. § Page 572.

What then must the sincere inquirer do, in order to ascertain, if he does not know it already, which of the Christian societies may justly be called apostolic, and ought to be exclusively considered as the true society founded by the apostles? He should not be satisfied with a mere assertion, but, in compliance with the advice given by the apostle St. John, he should "try the spirits, whether they be of God;"* he should successively ask the Catholic church and the Protestant community to exhibit the grounds and the proofs of their respective claims to an apostolic origin; requiring at the same time that these proofs should not be complicated and abstruse reasonings, little adapted to the ordinary capacity of men; but plain, obvious, and incontestable marks; such, in a word, as our Lord in his wisdom and goodness has undoubtedly imparted to his church, that it may be easily perceived by every one who sincerely wishes "to be saved and to come to the knowledge of the truth."†

It follows from this that the present question is not to be looked upon as possessing merely a transient and secondary interest; but as one of vital and paramount importance, on which eternal salvation depends, and the result of which is to make the inquirer discover that holy city founded on the top of mountains, which alone has been made the pillar of the truth, the heiress of the divine promises, the unerring guardian of the saving doctrines of the gospel, and the true mother of the children of God. It is with this view of the importance of such an investigation that we shall successively examine whether the doctrine of the apostles and the form of apostolic ministry are to be found among Protestants or among Catholics.

Question 1. *Which of the two churches, the Protestant or the Catholic, possesses the apostolic doctrine?*

We will discuss this question first in its reference to our Protestant brethren of all denominations, who, as we have stated above, claim for themselves the possession of the doctrine taught by the apostles as unhesitatingly and confidently as if there could not be the least doubt on the subject. Yet it must at the very outset appear rather strange that societies which came into existence only fifteen hundred years after the rise of Christianity, shou take it for granted that, notwithstanding th long interval and separation, notwithstandi too the utter want of even an apparent conne tion with the primitive and apostolic churc they are linked with it and hold exactly t same faith. We are sure that water com from a certain spring, when, in our presenc it is taken from the very stream which flov uninterruptedly from that source; but if it brought to us in an isolated vessel, how ca we be assured of its origin? We know lik wise that a man descends from the ancesto whom he claims, when the unbroken seri and the authentic proofs of his genealogy a placed before us; but how will he be able convince us of this, especially after an interval many centuries, if he have no such evidence to exhibit? Such exactly is the position all Protestant denominations with regard t apostolic doctrine.

It would be in vain for them to say tha they have derived their belief from the apostle through the channel of the intermediate socie ties, first the Waldenses and Albigenses in th twelfth and thirteenth, and the Wicklifites an Hussites in the fourteenth and fifteenth centu ries. This would be eluding, not solving th difficulty; because all these sects were liabl to the same perplexing objection, which w now urge against Protestants themselves, viz that of having risen too late after the age o the apostles, to pretend fairly to any connec tion with them. Moreover, the belief of thos sectarians differed in many points from that o Protestants; hence it is altogether erroneous on the part of our dissenting brethren to look upon them as their predecessors in doctrine, unless they themselves choose to embrace all the tenets of the Valdenses, Albigenses, Wicklifites and Hussites.

It would be equally useless for them to appeal in support of their pretensions to apostolic faith, to the various parts of Scripture, and particularly to the writings of the apostles; for this is precisely the question to be settled between us, whether Protestants have the true interpretation and hold the real meaning of those sacred writings. That they are in possession of all this, is indeed asserted by them, but it is denied by a vast majority of Christians, that is, not only by all Catholics, but also by the schismatic societies of the east, and

* 1 John iv, 1. † 1 Tim. ii, 4.

nerefore cannot be taken for granted without manifest illusion.

Another very striking consideration in reference to this subject, is suggested by the haracter of the first reformers. It is certainly fit, as well as conformable to the ideas vhich we ought to entertain of the sanctity ınd veracity of God, that those whom he commissions to convert nations from their evil ways and to establish among men a purer and ıolier form of religion, should themselves be nodels of virtue and purity of life, in order hat they may effectually induce the people, ɔoth by their example and their exhortations, to embrace the heavenly doctrine of which they are the heralds. Such, indeed, has always been the case whenever the Almighty chose to reveal and proclaim his will to men; his wisdom invariably selected for the carrying out of his designs, persons of uncommon and heroic virtue, whom he himself prepared for the important task, by bestowing upon them the choicest blessings and gifts of his grace. So it was with Moses, with the prophets, with the apostles; nay, with all the founders of religious orders; though the question, in this last case, was not to propose new dogmas of faith or new commandments, but merely a certain regular mode of life, founded alike on the precepts and the counsels of the gospel.

But was this the case with Luther, with Calvin, with Henry VIII, the three originators of the main branches of Protestantism, not to mention here a multitude of other reformers, who were eager to tread in their footsteps? We do not fear to be contradicted, when we assert that it was quite the reverse. Who is so little acquainted with the history of those times, as to be ignorant of the excesses to which Luther, the parent and chief apostle of the reformation, wantonly abandoned himself; at the very same time that he pretended to be the restorer of the primitive purity of religion; of his pride and arrogance which could brook no contradiction; of his fury and madness against the pope, against the Catholic princes, doctors and universities, in a word, against all his opponents; of his fits of brutal anger against his dearest friends, such as Melancthon, who says of himself, *ab ipso colaphos accepi*;* of his lust, which, after having rendered him the violator of his vows and the seducer of a nun, led him, on a variety of occasions, to use the most shameful language that could sully the lips or the pen of a man, etc? Who does not know also the charge of dreadful immorality preferred against Calvin, and of which his friends could never satisfactorily clear him; his constant use of the most abusive terms, such as pig, ass, brute, big fool, and the like, against those who combated his doctrine; as also his cruel, vindictive, and tyrannical spirit which made some of his followers declare that they would rather be in hell with Beza than in heaven with Calvin? In fine, who has not heard or read of King Henry VIII's scandalous divorces and marriages, of his tyranny, and the cruelties which he exercised not only against several of his wives, but also against the most distinguished personages of his kingdom, even those who had rendered him the most important services? In a word, the principles which actuated those great reformers were no other than the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, *which is not of the Father, but of the world.* Is it possible to admit that men of this description were the instruments chosen by the God of all sanctity to reform the church, restore the purity of the gospel, and revive the days of the apostles? Can we believe that the Almighty, who had more than once declared that his grace and Spirit do not remain in persons given up to corruption, would have bestowed his spirit of light and understanding, together with the grace of apostleship, on persons thus employed in works of the flesh? In the mere supposition of this pretended fact, there is something inexpressibly shocking: it amounts to the assertion that Christ did at one time exactly the reverse of what he had always done in other like circumstances, and that he wished to demolish with one hand what he had built up with the other.

Let it not be alleged that there have been also bad popes; for not only were the bad popes comparatively very few, but there is, besides, a three-fold and vital difference between them and the authors of the Protestant reformation. 1. These disedifying pontiffs never attempted to justify their conduct upon principle; while the great reformers of the sixteenth century, besides doing wrong and

* Epist. ad Theodor.

scandalizing their followers, which was bad enough, maintained at the same time that they did right; which was still worse. 2. The popes never pretended to change the faith of the church, and retrieve the imaginary loss of the pure and holy doctrine of primitive times; this, however, was precisely the task assumed by the authors of Protestantism; a circumstance which obliged them, first of all, to show forth in their actions that purity of the evangelical and apostolical doctrine which it was their duty, they said, to re-establish among men. 3. The authority of a pope, whether he was good or vicious, did not depend upon his private conduct; it was sufficiently proved to the whole world, by the very fact of his being the canonical successor of St. Peter in the see of Rome: but the reality of a divine commission in Luther, Calvin, and their associates, not being sustained by the like or any other evidence, they ought at least to have compensated for their deficiency in this respect by the regularity and the sanctity of their lives; but the case was quite the contrary.

Nor can it be said by our separated brethren that, after all, it matters little whether the first reformers were immoral or not, provided they preached the truth and the pure word of God; for this, we repeat it, is precisely the question to be settled, and, therefore, cannot be taken for granted. On the contrary, from the facts just alleged, it should appear extremely doubtful to any upright mind that a divine commission could have belonged to those who were so little qualified for the sacred functions of the apostleship, and that the divine truth could have issued from the lips of those who were so little animated with the spirit of God.

Were this consideration, however, to pass for nothing more than a very strong probability against the pretensions of our opponents, we have still stronger and more manifestly undeniable proofs of our assertion, that their religious system, in those points in which it contradicts the Catholic faith, is any thing but apostolic doctrine. Let us test, for instance, their rejection of purgatory and of prayers for the dead. We take up this subject purposely, because this is, perhaps, of all the Catholic tenets, the most strenuously objected to by Protestants, and in reference to which they are most inclined to exercise their ridicule; terming it, on all occasions, a monkish fraud, a foolish error and superstition. Let us examine then whether the dreadful error and oversight, or, in other words, the real deviation from apostolic truth and prescription is not, per chance, to be found entirely on their side.

The first who opposed the utility of praying for the dead was Aerius, an Arian priest of the fourth century. Finding himself disappointed in the hope of being elected bishop, he endeavored to console himself by becoming the author of a new sect, which were called from his name *Aerians;* but no sooner had he broached his novel doctrine, than it was refuted by St. Epiphanius, who opposed to it *the consent and tradition of all the churches.** Shortly after, St. Augustine wrote his book on heresies, in which he mentioned Aerius as the author of the fifty-third heresy, for saying that sacrifices ought not to be offered for the dead.† So did likewise St. Isidore of Seville, and St. John Damascene, in their catalogue of heresies.

Thus, it is certain that the tenet of Aerius about purgatory and prayers for the dead, was rejected and condemned, not only as false, but even as heretical, by the ancient church, by that church which, having been just favored with the most special protection of God against the fury of Julian the apostate and other pagan persecutors, could not possibly have set aside the true dogmas of Christianity; which, being so near the age of the apostles, could not have been ignorant of what they had taught; and whose judgments, in fine, are revered by the generality of our opponents. Consequently, it is the Protestant community itself that has deviated from the apostolic truth, by reviving the Aerian doctrine after the lapse of so many centuries. This conclusion is the more unavoidable, as we learn from several positive testimonies of the fathers, St. Isidore,‡ St. John Chrysostom,§ and others, that the practice of praying for the dead, particularly during the holy sacrifice, was instituted in the Christian church by the apostles themselves.

But, why should we advert to the times of the primitive church, in order to prove our

* In Panario adversus hæreses.
† Lib de Hæresibus, cap. 53.
‡ De divinis officiis, lib. i, cap. 15.
§ Homil. 69 ad populum Antiochenum.

oint against Protestants, while the mere ovelty of their doctrine, and its manifest opposition to that of the whole church, when uther and Calvin appeared, places it beyond ie possibility of a doubt? Is it not an incontestable fact that Christ our Lord entrusted ie whole deposit of his revealed truths to his postles and their successors; that he commissioned them to go and teach all nations, vith the positive assurance of his perpetual rotection and of his being with them all days ven to the consummation of the world; and iat he also promised to give them another 'araclete, the Spirit of truth, who would abide vith them and in them, not merely for a time, iot for three or four centuries only, but for 'ver?* It is impossible, therefore, considering such guidance and protection, that the ruth and the faithful preaching of it should iave ever failed in the church; otherwise, Christ himself would have failed in his promises. Therefore again, every doctrine which s new in the church, and which begins at any ime to be preached in opposition to its existng doctrines, is necessarily spurious and false.

This the most revered doctors of primitive ages, St. Ignatius, St. Polycarp, etc., continually inculcated upon the minds of the faithful, in order to guard them against the wiles of rising sectarians and the poison of their new-fangled doctrines. "In all things," says Tertullian, "the truth precedes the image, the resemblance comes after the reality.... Truth existed from the beginning, error came only afterwards. The good seed is first sown by God; it is but subsequently that cockle is sown over it by the devil, his enemy. This parable manifestly designates the difference of doctrines; for, in another place, the good seed is said to be the word of God. Thus, it is evident, from the very order of time, that what was taught first, is the true and divine doctrine, and that what has been subsequently superadded is profane and false."—*In omnibus veritas imaginem antecedit; post rem similitudo succedit. . . . Ita ex ipso ordine manifestatur, id esse dominicam et verum, quod sit priùs traditum: id autem extraneum et falsum, quod sit posteriùs immissum.*†

Again: "To the authors of novel doctrines, the church has a right to say: Who are you? when and whence did you come? what have you to do, foreigners, within my limits? what right have you, Marcion, to cut down my trees? who gave you leave, Valentine, to change the course of my streams? by what authority, Apelles, do you remove my boundaries? The possession is mine. . . . I held it first, I held it from the beginning, I descend from the first owners, I am the heir of the apostles."*

The celebrated Vincent of Lerins is not less explicit on this subject, when, explaining that passage of St. Paul to Timothy, *keep that which is committed to thy trust*,† he asks: "what mean those words, *committed to thy trust*? They signify that which has been delivered to you, not invented by you; what you have received, not what you have found out; the fruit of instruction, not of genius; of public tradition, not of private notions; the doctrine handed down to you, not set forth by you; in which you are not an author, but a guardian; not a discoverer, but a follower. . . . Be careful to teach the same things which you have learned, and, though you should propound them in a new manner, beware of not proposing new dogmas. . . . For, to hold that which has been every where, always and unanimously believed, this is truly and properly Catholic." *Eadem quæ didicisti, doce; ut cùm dicas novè, non dicas nova. . . . Magnoperè curandum est ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est. Hoc est etenim verè proprièque catholicum.*‡

Conformably to these sound principles, whenever, in the course of ages posterior to the foundation of Christianity, there arose individuals pretending to be reformers of the existing faith of Christendom, and revivers of the pure doctrines of the gospel, the only question to be asked, was: What did the church believe when these men came? The simple fact of their contradicting that belief in any thing, rendered their defeat as notorious as it was inevitable; they were judged out of their own mouth, and condemned by their own judgment.§ It was in them the height of presumption as well as of ridicule, if they claimed to be heard on account of their eloquence, their literary acquirements, or their philosophical

* See Matth. xxviii, 20, and John xiv, 16, 17.
† Tertull. *De præscript.* cap. 29 et 31.

* Ibid. cap. 37. † 1 Tim. vi, 20.
‡ Vincent. Lirin. *in Commonit.* Circa initium et medium. § Luke xix, 22; Titus iii, 11.

learning; as though these natural qualifications could not be blended with the grossest errors, as they really had been in the ancient pagan philosophers, and are still in many of our modern infidels. Nor did those pretended envoys of heaven deserve any more credit, because they forcibly inveighed against what they deemed superstition and against real or imaginary abuses, or because they boldly asserted that a true light, together with the pure word of God, was to be found among them alone; for these and the like boasted claims have always been assumed by innovators who wished to form a party; even by the worst sectarians, the Gnostics, the Manicheans, and others. Nor did it matter, in fine, whether they adduced, in support of their novel doctrines, a multitude of Scriptural texts understood in their own way; for the same thing was done by the evil spirit himself, when he argued against our Saviour;* and why were Arius, Pelagius, Nestorius, and others, condemned as heresiarchs, but because they also quoted the words of Scripture and obstinately attached to them a meaning different from that in which these sacred words actually were and had before been understood by the church?†

Thus, the whole of our dispute with Protestants concerning apostolicity of doctrine, is reduced to a question of fact, and of such a fact as can most easily be ascertained. We merely ask: What did the church believe when you came?‡ what were her tenets, when Luther, Zuinglius, Calvin and Henry VIII made their appearance in quality of reformers? These tenets were, as they are at present, the seven sacraments, the real presence and transubstantiation, the sacrifice of the mass, the necessity of confession, the p macy of the pope, purgatory, and prayers f the dead, the utility of indulgences, the ven ration and invocation of the saints, etc. Th was the doctrine held and taught by the who church, when the authors of the Protesta reformation made their appearance, and the themselves had believed and professed it, b fore they turned reformers. Therefore, it w their own subsequent doctrine, the whole r ligious system of Protestants, which was novelty. Their boasted learning, real or pr tended, was a mere snare; their assertion th the pure word of God belonged to them, mere delusion; their appeal to the Scripture a pure artifice; and the Catholic church the sixteenth century was fully authorize with a slight change of names, to addre them in the language which the Cathol church of the second and third centuries ha used against the sectarians of those remo ages: "Who are you? when and whence di you come? what have you to do within m limits? what right have you, Luther, to c down my forests? who gave you leave, Zuin glius, to change the course of my streams by what authority, Calvin, do you remove m boundaries? The possession is mine; I hel it first, I held it from the beginning, I descen from the primitive owners, I am the heir o the apostles."

These last words naturally lead us to in quire, in a more particular manner, into th claims of the Roman or Catholic church, with regard to apostolicity of doctrine. W prove these claims, first, by the very sam principle which we have hitherto urged agains those of Protestants. As there stands agains them an undeniable fact which they neve will be able to conceal, the fact of their novelt as a religious sect, the fact of their separatio from the parent church whose tenets the attacked, and consequently the fact of thei having lost all right of pretension to an apos tolic origin; so is it equally evident that th Roman church never separated herself from a more ancient society, never preached new

* Matth. iv, 6.

† See the same subject treated at greater length and well explained in the Metropolitan Tract No. IV, taken from the best works of Bossuet.

‡ When the pious and learned Dauphin of France, father of Kings Louis XVI, Louis XVIII and Charles X, was once conversing on this subject with the bishop of Verdun, he observed that the most simple rustic could refute the most subtle sectarian and subvert all his reasonings, by merely telling him: *You were not yesterday.* Equally remarkable was the hint given by the illustrious writer, Count Stolbert, after he had become a convert to the Catholic church, to a Protestant prince of Germany. That prince having said in his presence, with a rather sarcastic tone, that he did not like those who left their religion to embrace another: "Nor I," replied the count; "for, were it not for the fault which our ancestors committed, three hundred years ago, in changing their faith, I would not have been obliged to change mine at present."

* "Roman or Catholic church:" *Roman*, because her chief pastor and her centre of unity, is the bisho of Rome; *Catholic*, on account of her universal diffusion, and because she always was designated by tha name. See the October and February numbers of thi Magazine (1844), on the Unity and the Catholicity o the Church.

logmas nor opposed the belief of a Christian church existing before herself, and consequently that she is the same society with that founded by the apostles, whose doctrines she invariably and faithfully preserved. Had the contrary ever happened, we would know, not only the precise time of the momentous change, but also the place where it commenced, its author and its chief adversaries, the course of its progress, together with the opposition which it met with, and many other circumstances unavoidably attending a religious innovation. These we know very well in reference to the different sects which arose during the course of ages. Thus, in the year 319, and in the great city of Alexandria, the Arian heresy, which attacked the divinity of the Son of God, was broached by a priest called Arius, against whom his bishop, St. Alexander, with a hundred other bishops, pronounced a solemn anathema, which was soon confirmed by the whole Christian world. It was towards the close of the year 428 that Nestorius, patriarch of Constantinople, began to publish his errors in regard to the mystery of the incarnation; errors which were indeed espoused by several persons, but still were immediately opposed by the generality of his own flock, and were shortly after condemned by the whole church in the general council of Ephesus. In a word, such was invariably the case with every innovator, at every period of the history of the church.

Now, where do we read of any such thing about the Roman church? Whilst we see all sects, ancient and modern, separating themselves from her, where do we see that she separated herself from a more ancient society? Is it not manifest, on the contrary, that she never did, from the mere circumstance that her most violent adversaries, notwithstanding their ardent desire and utmost efforts to detect some alterations in her constitution or in her belief, have never been able to agree among themselves about the epoch at which the pretended innovation took place? Merely to mention the chief opinions of Protestants on this subject; some have assigned the fifth century as the beginning of the reign of Antichrist; others have thought proper to refer it to the seventh, or even to the ninth and tenth centuries, which are so well known in their writings under the name of *dark ages*. Again, some have marked out the fourth council of Lateran, in 1215, as the real epoch of the great *Romish errors;* while many others, more liberal, agree that the church of Rome did not cease to be the true church, until the time of the council of Trent, her last general council, held in the sixteenth century against the tenets of the reformation. Such are the numerous inconsistencies and contradictions into which those learned men have fallen, who attempted to point out the date of an event which never happened, that is to say, of an imaginary innovation in the doctrines and constitution of the Catholic church; for, if it had really taken place, how could there be the least doubt, disagreement and contradiction about the designation of the period in which it occurred?

Our opponents, it is true, maintain that this change was introduced gradually and in an imperceptible manner. But we do not admit such a gradual and imperceptible change; we deny altogether, not only its existence, but even its possibility, as implying both a moral and a historical absurdity, and opposed alike to constant experience and to the nature of the human heart. It is absolutely impossible that innovations should be introduced into a body of religious doctrines upon which the salvation of innumerable souls depends, without being perceived and noticed, not only by the pastors, but likewise by the faithful; without being opposed and contradicted by a great many persons, and without exciting considerable disturbances in the church. This invariably happened in the origin of religious novelties, even those which were far less important than many of the tenets which actually divide Protestants from Catholics: how much more then would the above mentioned consequences have followed, if the Roman church had attempted to broach and impose on her children that multitude of pretended errors and superstitions with which she is charged by her enemies! Since, therefore, nothing of the kind, not even the least vestiges of such a momentous event can be found in ecclesiastical annals, it is an evident sign that it never happened, and that the Roman church, far from attempting any innovation, always faithfully adhered to the doctrines of the apostles, and always kept inviolate both the faith and the mode of government which she had originally received.

It is true also that it has been the practice of this church to inculcate her doctrines more and more forcibly, and to express them more and more clearly, according as circumstances seemed to require it; but how this can be looked upon as a novelty we are utterly unable to conceive, when it was, on the contrary, the very means employed to guard the faithful against all innovation and the restlessness of men who ventured to impugn what had been, until their time, peaceably and unanimously believed: to shelter and secure, for instance, from the attacks of Arians, Nestorians, Berengarians, and of other dissenters, the apostolic dogmas of the consubstantiality of the Son of God, of the divine maternity in the Blessed Virgin, of the efficacy of the sacraments, of transubstantiation and the real presence of Christ in the eucharist, &c. Hence the Roman church, far from incurring the guilt of novelty, never ceased to exert her authority, her zeal, and her vigilance against the authors of novelties.

As to herself, the faith which she professes was not only at all times held unaltered and inviolate, it was even rendered unchangeable by her constantly avowed maxims, and by the very form of her constitution. Always adhering to the principle of perfect unity of belief, whilst a strict obligation was laid on every one of her numerous bishops to watch attentively for the preservation of the sacred deposit; no one could ever attempt to introduce a change into any part of her creed, without setting himself in open opposition with them, and incurring the necessary alternative of either retracting his novel opinion, or, in compliance with the injunction of our Lord, of being cut off like a heathen and a publican from the body of the faithful. In virtue of the same vital principle of unity and unchangeableness of faith, the pastors of the Catholic church constantly professed themselves to be bound, in forming their decisions, to hold what had been every where, always and unanimously believed, *quod ubique, quod semper, quod ab omnibus creditum est.* How, with such a principle and rule of conduct, could even the slightest religious innovation take place, and, if we join to this the promise of Christ's perpetual assistance, where could there be a surer means and a better guarantee of the preservation of apostolic doctrine?

To exemplify this by some obvious a striking fact, as we have done in alluding the Protestant side of the question, let us vie the grounds upon which the council of Tre based its decrees on the canon of Scriptur or catalogue of inspired writings which a Catholics admit. There is scarcely one of o opponents who does not seriously object to i as to a profane novelty which blends the s cred books of Scripture with mere apocrypha and yet we find it not only admitted by th whole church during ten or eleven hundre years before Luther's time, but likewise pro posed to the faithful during the first ages by council of seventy bishops held at Rome in th year 494, under Pope Gelasius I, by the thir council of Carthage in 397, with which an other African council, held twenty years later and composed of two hundred and seventee bishops, perfectly agreed; by a council o Hippo in 393; by Pope St. Innocent I; in hi famous decretal of the year 405, and by St Augustin in his second book on the Christia doctrine, written about the same time. These various authorities, so weighty and so respecta ble of themselves, and rendered still more so by the fact of their own express adhesion to the tradition of the more ancient fathers,* acknowledge and declare to be divinely inspired all the books which are enumerated in the Catholic vulgate and in the decree of the council of Trent. This same canon or catalogue was also found in the vulgate or Italic version of the whole Bible, which was used in most parts of the western church during the remotest period of Christian antiquity, as far back as the time or nearly the time of the apostles. Nay, it is the same with that admitted by the eastern societies of Christians, who like Catholics ground their admission of all these books as sacred and canonical Scripture, on ancient, primitive, and apostolic tradition, as may be seen in the authentic documents collected and published by the authors of *Perpétuité de la Foi.*†

Thus it is evident that the council of Trent,

* *A patribus ista accepimus in ecclesia legenda,* says the third council of Carthage with Pope Innocent I; and in fact there is not one of the books rejected by Protestants *as apocrypha,* which we do not find quoted as sacred Scripture by several fathers of those primitive times. See Jansens, Hermen. Sacr. c. i, and Bellarm. *De Verbo Dei,* lib. i, cap. 7—15.

† Vol. iii, Paris, 1674, pp. 570, 578, 579, 582, 583, 734, 735, 755, 772, 773, 781, &c.

determining the canon of Scripture, as it is mitted by all Catholics, did nothing else than low the unanimous, constant, and perpetual dition of the whole Christian church from time of its origin. That the same may be id of all the other definitions of that council ainst the tenets of Luther, Zuinglius and alvin, is equally evident, not only from the ritings of Catholic controvertists, Bellarmine, ossuet, Milner, &c., but even from the acts, crees, and catechism of the council of Trent elf. Hence the claims of the Roman church e fully and superabundantly proved: it is ite as manifest that the code of her doctrines mes from the apostles, as it is incontestable at that of Protestants does not, and consists iefly of mere novelties.

QUESTION 2. *In which of the two societies, e Catholic or the Protestant, do we find a per- tuation of the apostolic ministry?*

Although this question is intimately con- ected with the first, it is necessary, in order answer it well, to premise a few distinct ob- rvations.

1. There cannot be the least doubt that hrist our Lord, in establishing the apostolic inistry, intended it to last without interrup- on to the end of ages. "Go ye," said he to is disciples, "and teach all nations; baptiz- ng them in the name of the Father, and of the on, and of the Holy Ghost; teaching them to bserve all things whatsoever I have com- anded you; and, behold, I am with you all ays, even to the consummation of the world."* What does this splendid text signify, but that he ecclesiastical ministry, which began in the postles, is to persevere without interruption n their successors till the end of the world, nd that there must be in the church one con- inued series of pastors, teaching and baptiz- ng, and governing the faithful in the name nd by the authority of Christ, with a positive ssurance of his perpetual protection? In fact, s there will always be upon earth, until the great day of judgment, men to be taught, to be baptized, to be directed in the ways of salva- ion, must there not also be persons constantly empowered to exercise these sacred functions ac- cording to the form originally instituted? This is explained by St. Paul in the following words, which are themselves a proof of the con- stant duration of the ecclesiastical ministry: "Some, he (Christ) gave to be apostles, and some prophets, and other evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry unto the edification of the body of Christ: till we all meet in the unity of faith, and of the knowledge of the Son of God."*

2. This constant succession of pastors, however, though necessary, is not sufficient of itself to establish a society of Christians in the line of the true apostolic ministry; otherwise, the Arians, the Nestorians, the Eutychians, the Donatists, notwithstanding their errors and schism, could have claimed for their respective sects the title of apostolic, so long as they retained a valid ordination. But there is another condition absolutely required in order to be linked with the ministry of the apostles, viz: a lawful mission, or authoritative faculty given by one to whom this right belongs, of preaching, administering the sacraments, and performing the other sacred functions conducive to the sanctification and salvation of souls. Without this regular mission, which the very name of apostle (envoy) implies and presupposes, any one who presumes to exercise a part of the ecclesiastical duties of his own accord, is, both in the eyes of reason and of faith, a profane intruder, usurping a charge which does not belong to him, and he has no title, no right, no power, and no jurisdiction in the church. "How," says the Scripture, "shall they call on him (God) in whom they have not believed? Or how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? and how can they preach unless they be sent?"† Even in civil society, no one is allowed to thrust himself into a public employment unless he is called to it by lawful authority; how much less can any one be allowed to do this in the church of Christ, in that society whose author and founder is the Son of God? What an astonishing temerity would it not be to intrude one's self into the ministry of souls, and undertake to exercise its sublime functions without vocation, order or mission, especially when we learn from St. Paul that "neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself to

* Matt. xxviii, 19, 20.

* Ephes. iv, 11—13. † Rom. x, 14, 15.

be made a high priest: but he that said to him: Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a priest for ever according to the order of Melchisedec."* After this, it should not be a matter of surprise that God rebuked so severely the false prophets of old, who dared to preach in his name, though he had not sent them; and that in the new law Christ gives the names of thieves and robbers to all such usurpers of the holy ministry.† It was but an act of justice also, that the Almighty inflicted the most awful punishment which has been recorded in the Scriptures, upon Core, Dathan and Abiron, who, for having attempted to usurp the priesthood of Aaron and the authority of Moses, were swallowed up alive by the earth, in presence of all the people.‡

3. It is the duty of him who calls himself an apostle or envoy of heaven, and wishes to be acknowledged as such, to exhibit the authentic proofs and credentials of his commission. If, in order to be invested with apostolic powers, it were enough to claim them and to give one's own bare word for it, every daring innovator would have reason on his side, and Mahomet himself, the famous impostor of Mecca, would have been justified in assuming the character of prophet and establishing a new religion. It is plain, therefore, that this cannot by any means be sanctioned by divine Providence; nor will doubtful, equivocal, and questionable evidence be sufficient to show that a man is an ambassador of heaven, and to entitle him to confidence and belief. The Almighty does not wish that his church should rest upon doubts and uncertainties; the more strictly he requires of us to hear and obey those who speak to us in his name, the more he owes it to himself, to his veracity, his sanctity, his wisdom, his goodness, and his justice, to furnish them with such authentic testimonials and evidences of their mission, that every one who sincerely searches after the truth may easily discover it and discern the real apostle from a mere impostor.§ And so, in fact, has it always happened whenever t Almighty, by a special interposition of his p vidence, has deputed any individual as minister and his ambassador to men. No one ignorant of the splendid prodigies by whi Moses proved his supernatural mission. T true prophets also all proved their authori either by miracles or by the fulfilment of th prophecies, as well as by the eminent sancti of their lives. The same was the case in t new law: the apostles exhibited in their pe sons and their ministry those heavenly qua fications, those numerous acts of miraculo power, which visibly showed that they we sent by God. It is written of them that the preaching was confirmed by signs, and wo ders, and mighty deeds;* and Christ himse appealed very particularly to his works, th is to say, to the continual miracles which h wrought among the Jews, in order to co vince them that he was sent by the Father After these examples, who, that is not po sessed of such credentials, will presume call himself an apostle, and claim, upon r other proof than his bare assertion, to be co sidered as the envoy of heaven and the speci minister of the Most High, divinely appointe to establish in his name a new form of rel gion!

4. When religion is once established, lawful mission to teach and govern the faith ful, may be received and exhibited in anothe way, viz: by regular communication of it fron those to whom God originally granted tha power. In this case (as well as in the first when one proves his authority by miracles there is a divine and well authenticated mis sion: it also comes from God, through medium established by himself; exactly as th fruits and the productions of the earth, though they come to us through the agency of second ary causes, are not less gifts of the divine goodness than those which replenished the

*Heb. v, 4—6. †Jer. xxiii, 16—21—32—John x, 1.
‡ Numb. xvi, 24—31—33.
§This was expressly acknowledged and even enforced with great strength by Luther against the Anabaptists, when they first arose in Germany. He counselled the magistrates to put these questions to them: "Who confided to you the office of teaching? and who commissioned you to preach? If they answer, *God*, then let the magistrates say, *prove this to us* by some evident miracle: for so God makes known his will, when he changes the institutions which he had before established." (Sleidan, *De statu Relig. lib.* v.) Als when his own disciple, Carlostad, had begun to out-re form his master, he not only checked his insolence fo so doing, but he loudly called upon him to produce the testimonials of his divine commission, as otherwise he was undeserving of any credit. These questions, it is true, were perfectly applicable to the great reformer himself; nor could he give better proofs of his own pretended apostleship than others did of theirs; yet his conduct towards them and his avowal of the principle just stated, are not less remarkable.
* Mark xvi, 20. Acts v, 12. 2 Corinth. xii, 12.
† John v, 36.

thly paradise, because by him, and by him ne, were these secondary causes created and they still maintained. Thus, among the ebrews of old, the Almighty, after having ablished and vindicated the priesthood of ron by splendid prodigies, wished that it ould afterwards be regularly transmitted, thout new miracles, to his children and scendants, so as to oblige all the people to knowledge them as priests from the mere hibition of their genealogy. Thus, while it certain that every lawful mission must come om God, and must be authorized by God, so to make it easily discernible from imposture d usurpation; we should admit, also, that ere are two kinds of divine mission, not fferent in substance, but in the mode of ception: one, which proceeds from God's mediate will and choice, and another, which transmitted in regular or canonical succes-on by those who originally received it from od.* We see the first expressed in the spel, when Christ said to his disciples, after is resurrection: "As the Father hath sent ie, I also send you — Go ye, therefore, and ach all nations — preach the gospel to every eature;" † and also when, before his pas-on, having chosen the twelve whom he alled apostles, he sent them to preach the ingdom of God, giving them at the same me "power over unclean spirits, to cast iem out, and to heal all manner of diseases nd all manner of sicknesses." ‡ As to the econd, we find it mentioned in the Acts, vhen the apostles, having already founded many churches, e. g., those of Derbe, Lystra, Iconium, Antioch, "ordained for them priests in every church;" * and still more explicitly in the Epistles of St. Paul to Titus and to Timothy, where he tells the one "to ordain priests in every city," and recommends to the other not to impose hands lightly upon any man, but to choose faithful men who should be fit to teach others also.† The first of these two sorts of mission is called *extraordinary*, because it is seldom conferred, and because, too, its evidences are not drawn from the common and established order of things; the second is called *ordinary*, because it is commonly made use of by the Almighty to manifest his will to men, and is conferred according to certain rules originally established either by himself, or by the apostles and their successors in his name.

In the Catholic church, these principles find a most obvious, easy and satisfactory application. As we have just seen, the apostles received their mission from Christ, the eternal and only Son of God; they proved it to the Jews and gentiles among whom they preached the gospel, by incontestable miracles; in proportion as they advanced in their apostolic career, they communicated it, in various degrees, to bishops whom they consecrated and to priests whom they ordained, and appointed pastors over the churches or congregations which they had founded. These bishops, in their turn, transmitted the same to their successors, and so invariably did this communication of the sacred title continue to take place, that there cannot be adduced, in reference to the Catholic church, the example of a single authorized pastor having been appointed in a different way, that is, without the previous imposition of hands and the form of institution admitted or prescribed by the existing ministry. Hence, the pastors of that church are invested with a divine commission which was authenticated in its first possessors by the miraculous gifts which they received, and is equally so in its actual possessors by an uninterrupted and canonical succession. The words of Christ and of his disciples, concerning the necessity of being deputed to the work of the ministry and the mode of deputation, are daily verified among Catholics, and the

* Here, also, we have the express acknowledgment f Luther, in the treatise which he wrote about the ear 1534, on the authority of the magistrate. He ays "that the magistrates ought not to suffer either rivate assemblies, or the preaching of any one who as not been lawfully called; that, if the Anabaptists ad been repressed as soon as they began to spread heir dogmas without any such call, Germany would ave been spared many evils; that no man who is ruly pious ought to undertake any thing without a ocation, and that not even an evangelist (meaning a utheran) should preach in a congregation of papists, *vithout the consent of its pastor.* "This I say," dded he, "to warn the magistrates that they should iscard preachers of this kind, unless they exhibit good nd sure testimonials of their vocation, EITHER FROM GOD, OR FROM MEN; otherwise, let them not be dmitted, though they should even preach the pure ospel, or be angels from heaven." (*In Ps.* 82, *De Magistr.*) All this amounts to the declaration that here must be either miracles to prove an extraordi-nary mission, or the call of the existing pastors, to establish a regular and ordinary mission.

† John xx, 21; Matth. xxviii, 19; Mark xvi, 15.

‡ Luke vi, 13, and ix, 1, 2; Mark iii, 13, 14, 15; Matth. x, 1, 5, etc.

* Acts xiv, 22.

† Tit. i, 5; 1 Tim. v, 22; and 2 Tim. ii, 2.

divine commission once delivered to the apostles, still remains in their society.

Nor does it require much investigation to be convinced of this unbroken chain of the pastorship in the Catholic church, and to perceive that it began with the apostles themselves. As the particular churches of which it is composed, are all united in a common centre, the church of Rome, whose bishop is acknowledged to be, of divine right, their visible head and chief pastor, from whom the inferior bishops receive their bulls of institution for their respective diocesses, it is easy to show that all of them are included in the line of the apostolic ministry; for this purpose we have only to exhibit the magnificent series of the successors of St. Peter, the glorious founder of the Roman church, and the chosen apostle to whom Christ, after his resurrection, intrusted the care of his whole flock.* This mode of argument should be the more acceptable to all, as, in pursuing it, we merely follow the example of the ancient fathers, St. Irenæus, St. Optatus, St. Epiphanius, and St. Augustine, all of whom thought that they could not better refute the schismatical societies of their age, and prove against them the exclusive claims of the Catholic church to an apostolic origin, than by placing before their eyes the catalogue of its chief pastors in the see of Rome, including St. Peter himself. The fact of that uninterrupted succession is conclusively established by these holy doctors; by St. Irenæus† and St. Epiphanius,‡ with Eusebius the historian,§ for the first two ages of Christianity, and by St. Optatus‖ and St. Augustine,¶ for two hundred years more, down to the close of the fourth century. The series of the Roman pontiffs from this last period, when the whole civilized world professed Christianity, is so well attested by various writings and documents, that we know not only the name, and the order, but even the precise duration of the reign of each succeeding pope. Now, if the ancient fathers just mentioned presented the list of St. Peter's successors as a triumphant evidence of the truth of the Catholic church, at a time when that series of chief pastors comprised no more than two, or, at the mo four centuries; how much more triumpha and convincing should it appear at prese when, having continued unbroken and uni paired during the long lapse of ages, it boa of a duration of eighteen hundred year

It is but a miserable cavil on the part of o separated brethren to object against it the vic of certain popes, or the pretensions of othe who endeavored to usurp the papacy: t vices of the former were no more a hindran to their lawful authority, than were those the scribes and Pharisees of old, of whom o Saviour said: "The Scribes and the Pha sees have sitten on the chair of Moses. *A therefore, whatsoever they shall say to you, o serve and do:* but according to their works ye not."* As to anti-popes or mere preten ers to the papacy, we have nothing to do wi them, since they are excluded from the reg lar succession of the Roman pontiffs, whic in their time as at every other period, wa kept up by those whe had been canonicall elected, duly ordained, and acknowledged b the generality or the far greater portion of th church. In either case, therefore, the fact this regular and uninterrupted succession chief pastors remains incontestable.†

From these remarks we may infer that n thing is more easy for a Catholic, in whatev diocess and congregation he may be, than t be assured of his being a member of the churc of Christ, of that only true society which wa established "upon the foundation of the apos tles and prophets, Jesus Christ himself bein the chief corner-stone!"‡ He knows wit certainty that his immediate pastor is sent b his bishop, and that his bishop was appointe by the pope, in whose communion he con tinues, as likewise in that of all the othe Catholic bishops throughout the world; final ly, he knows with equal certainty, by a mer glance at the tree of apostolical succession that the pope is the only true successor of St Peter the prince of the apostles (thus called b all Christian antiquity, Eusebius, St. Jerom

* John xxi, 16, 17.
† Adversus hæreses, lib. iii, c. 3.
‡ Adversus hæreses, lib. i, hær. xxvii, n. 6.
§ Eccles. Hist. lib. ii—vii.
‖ De schism. Donatist. lib. ii, c. 3.
¶ Epist. 53, alias 165, n. 2.

* Matth. xxiii, 2, 3.
† We think it quite unnecessary to refute here th ridiculous tale of the pretended popess Joan, which i now exploded and rejected by all learned critics, whe ther Catholic or Protestant. See Milner, *End of Relig Controv.* part ii, lett. xxx; — Bergier, *Diction d Theol.*, art. *Papesse Jeanne*; — *Esprit de Leibnitz* vol. ii, p. 30; — Blondel, Casaubon, etc.
‡ Ephes. ii, 20.

. Augustine, etc.), to whom the keys of the ıgdom of heaven were given, and the im- ɔveable rock upon which the church was ilt by the hands of God himself!* What ɔre could be desired by an individual for his rfect satisfaction and security? "What a bject of consolation for the children of God!" claims Bossuet. "What conviction of truth every one of them, when he sees that, from nocent XI (now Gregory XVI), who at esent so worthily occupies the first see in e church, we ascend without interruption to . Peter, whom Christ our Lord appointed ince of the apostles; whence, tracing up e line of the pontiffs who ministered under e law, we reach the time of Aaron and oses; thence we pass to the age of the pa- iarchs, and to the very beginning of the orld! What a succession! what a tradition! hat a wonderful concatenation! If our mind, ıturally uncertain, and rendered by that ncertainty the sport of its own reasonings, equires a sure authority to guide and deter- ıine it in those questions where salvation is ɔncerned, what greater authority than that of ıe Catholic church, which embraces within self all the authority of past ages, and the ncient traditions of mankind up to their first rigin!"†

Can Protestants show any thing like this? Maintaining as they do, and, as was stated at ıe opening of this article, that their ministry or ɔrm of ecclesiastical government is in perfect ccordance with that of the primitive and postolic times, let them show the origin of heir churches; let them unfold the order of heir bishops, in a constant and regular suc- ession, so as to make it appear well that their irst bishop was preceded and appointed in his ee by some of the apostles, or some of the postolic men who persevered unto the end in he communion of the apostles. For it is in his way that the apostolic churches exhibit nd make good their title.‡ But, which of the Protestant communities will undertake to do this? Were any one of them to undertake it, would not the attempt immediately turn to its own confusion?

We are free to say that this would undoubtedly be the case, for the very plain reason that no one can change the past and create for himself predecessors that never existed.

Nor do we consider our Anglican or Episcopalian brethren as forming any exception to these remarks, notwithstanding their great desire and continual effort to convince both themselves and others, that their ministry comes through a regular succession from the apostles. It is a vain desire and fruitless effort; for, were it even granted, which however we do not, that they possess a valid priesthood and a valid episcopacy, the unanswerable difficulty proposed by Tertullian to the dissenters of his age, would always recur: "Let them show the origin of their church. Let them exhibit the series of their pastors," etc. Were Cranmer and Parker, their first archbishops, appointed to the see of Canterbury by one of the apostles or canonical successors of the apostles? Did they persevere in the communion of the episcopal body spread throughout the world, and particularly in the communion of the successor of St. Peter in the see of Rome? Did they continue, with the members of the more ancient church, in the profession of the same articles of faith, in the participation of the same sacred rites, and in the unity of the same government? If they failed in all this, as they evidently did, of what avail is it to the Episcopalians of the present day to set forth a catalogue of the archbishops of Canterbury, from St. Augustine whom Pope Gregory the great sent to England, down to Cranmer and Parker, the authors of the present Anglican hierarchy, and from Cranmer and Parker down to our own time? What has this second series to do with the first? How can it be said to be in any way connected with it, whilst it is so different from it in discipline and belief, and all that was held and taught and practised by the former, has been discarded by the latter? Again, how can the Anglican and Episcopalian prelates, who acknowledge a temporal king or queen for the head of their church, or acknowledge no head at all, be called and considered the successors of the ancient Catholic bishops of their once Catholic

* Matth. xv, 18, 19.

† Discourse on Univers. Hist., part ii, c. 30.

‡ These questions are the very same that Tertullian ormerly put to the disciples of Marcion and Valentine, n these words: "Confingant tale aliquid hæretici. . . Si qui audent interserere se ætati apostolicæ . . . edant rigines ecclesiarum suarum; evolvant ordinem episco- ɔorum suorum, ita per successiones ab initio decurren- em, ut primus ille episcopus aliquem ex apostolis, vel apostolicis viris, qui tamen cum apostolis perseveravе- it, habuerit auctorem vel antecessorem. Hoc enim nodo ecclesiæ apostolicæ census suos deferunt. — *De rræscript.* c. 32.

country, which uniformly revered the Roman pontiff as the chief pastor under Christ and the visible head of the church upon earth? Does not this fact alone manifestly show that the line of apostolic succession is entirely broken, not only among all those Protestant denominations that admit no episcopacy, but among Episcopalians also, and that, as long as they do not reunite themselves to it by a sincere return to the centre of Catholic unity, their situation, despite a certain show of ecclesiastical hierarchy and discipline, is fully as deplorable as that of the eastern schismatic Christians, who, notwithstanding the valid ordination of their ministers which they may have preserved, are not less heterodox societies, and branches completely cut off from the apostolical tree of the church of Christ?

Let us again hear Bossuet: "The society," says he, "which Christ has founded upon the rock, and over which he has appointed St. Peter and his successors to preside, is made manifest by its own perpetuity, and shows in its everlasting duration the stamp of its divine origin. This is the succession which no other society than the true church, no heresy, no sect whatever can possess. It may be that the innovators who established the various sects of dissenters among Christians, have rendered faith easier, and at the same time less humble and less submissive, by denying mysteries which cannot be reached by the senses. They could dazzle men indeed by their eloquence and seeming piety, attract them by the love of novelty, gain them over by flattering their passions, their cupidity, and giving even license to pride and to the senses; in a word, they could easily deceive themselves or deceive others; for nothing is more consistent with human frailty. But they could not boast of having wrought any miracle whatsoever in public, nor did they ground their religion upon positive facts to which their followers could bear testimony; moreover, their case involves a perplexing and obvious circumstance which they never will be able to conceal, viz., the circumstance of their novelty. It will ever appear manifest to the whole world, that both themselves and the sects to which they gave rise, once withdrew from that numerous body and ancient church which was founded by Jesus Christ, and in which St. Peter and his successors held the first place, as every new sect was compelled to admit. The moment of the separation will always remain so well known, that the innovators themselves will never be able to deny it, nor attempt so much as to refer their origin to an apostolic source through an unbroken succession. This is the inevitable defect of all sects of merely human institution; no one can change the past, or give himself predecessors, or produce the retroactive effect of placing in their hands a charter which they never received. The Catholic church alone shows this undeniable series of pastors throughout all preceding ages. . . . To her has always and exclusively belonged the uninterrupted succession, the chair of unity, the universal diffusion of the name of Catholic and apostolical church, the authority of primitive times; nor has it ever been possible to show that she had any other primitive pastors than the apostles, or any other author than Jesus Christ himself."

The want of a regular and constant succession of pastors as far back as the apostolic times, is not however the only unanswerable difficulty to which all Protestant churches are liable; the want of a lawful mission is equally chargeable against every one of them. The simple question, "who gave authority to your founders, and who gives it to your present ministers," has always been sufficient to throw them into a state of inevitable confusion. Some of their party have endeavored to answer the difficulty, by asserting that the authors of Protestantism had an ordinary mission, derived from the Roman church, in which many of them had been ordained priests before the separation took place. Others have claimed an extraordinary mission. According to another system, the reformers derived all necessary authority to preach, to reform, to establish separate congregations, and the like, from the supreme will of kings, magistrates, or the people, or at least from the stern necessity of circumstances.

Before we undertake to examine successively those different modes resorted to by Protestants for explaining the mission of their pastors, it will not be amiss to observe, in general, that the variety, or even the contrariety of their opinions on this most important subject, affords a strong reason to doubt the validity of their claims; it shows that the ground upon which they stand is so insecure,

hat they cannot trust to it, and that the basis f their religious system is so precarious and ncertain, that they have no knowledge of it hemselves. If the authors and ministers of he Protestant reformation had been invested vith a real authority to perform the above nentioned offices, would not that authority be asily discernible? Would not the Almighty ave attached to the mission of these new nvoys the same authoritative evidence which e gave to that of his former apostles? is it ossible that he would have neglected so imortant a point, upon which the salvation of illions depended, and permitted it to be a natter of mere opinion, of endless disputes nd inevitable uncertainty? From the mere act, therefore, that the grounds of the mission laimed by Protestants for their pastors, are ot clearly and uniformly ascertained, even mong themselves, we are at liberty to conlude that they possess no divine mission at ll.

This will appear still plainer from the exmination of their various systems. In the rst place, how can it be seriously asserted or resupposed by some among them, chiefly utherans and Episcopalians,* that their ounders and first pastors held the necessary cclesiastical powers from the Roman church, rom whose pastors they had previously reeived or derived the sacred rite of priestly or piscopal ordination? Nothing could be more ingular than a pretension of this kind, whatver view may be taken of it. 1. Were its alidity admitted, the inevitable consequence ould be to justify the schism of the Nestoians, the Pelagians, the Donatists, and other ncient sects, whose original leaders had no ess right than those of Protestants to allege hat they had been ordained within the pale of he Roman church, from which they afterards separated. 2. It confounds *ordination* vith *mission* or *jurisdiction*, two things very istinct, both of which are necessary, and have lways been required by the church to constiute a true pastor of the Christian flock, and he former of which, even supposing it to be alidly received, can never make up for the eficiency of the latter. 3. It betrays the cause f many other Protestant societies, where mere laymen were taken from among the congregation, and appointed ministers without any further ceremony. 4. It shows the inconsistency of our opponents in reference to the Roman church, which they sometimes consider as the real heir and preserver of the divine authority confided by Christ to his apostles, and which they represent at other times (namely, when they wish to justify their separation from her) as buried in corruption, superstition and idolatry.

But, whatever way our adversaries may adopt in order to reconcile these opposite ideas and explain this whole subject, we propose to them to choose between the two parts of the following dilemma:—Either at the rise of Protestantism, the Roman church was the true church of Christ, or it was not; if she was, Protestants are quite unjustifiable in having departed from her, since there can never be a just reason to depart from the true church of Christ; if she was not, it is impossible that a lawful and divine mission could have been derived from her, since she did not possess it herself. Again, either the Roman church could confer such a mission, or she could not; if she could not, vain and illusory must be the pretensions of our separated brethren which we are actually discussing; if she could confer it, *hers* also was the power to take it away, because it is an undeniable principle in the delegation of authority, that it can be withdrawn by the same power that granted it. As to the fact of its being really withdrawn from the reformers, *it* must appear evident to every one who knows that Luther, Cranmer, Calvin, and their associates, were cut off by a solemn act of excommunication, not only from the body of Catholic pastors, but even from that of the faithful; and this proceeding, in conjunction with their own previous separation and desperate obstinacy in schism, was more than sufficient to deprive them of all jurisdiction, unless it be absurdly supposed that, notwithstanding all this, the Roman church agreed to continue them in the exercise of their former powers, in order that they might preach every where against herself, her dogmas, her practices, and her existing ministry!

It is plain that the idea of deriving *a Protestant mission from the Roman church* is utterly indefensible. Hence many of our adversaries have thought it less inconsistent and more pru-

* See the volume placed at the head of this article, *Original History of the Religious Denominations*, etc. p. 400 and 270.

dent to assert that the founders of their religious system had received their delegation from God himself, who sent them with full power to reform the church and revive Christianity upon earth. This was the kind of mission which Luther and Calvin modestly attributed to themselves;* with how much justice and truth will presently be seen, after we have premised an important remark.

Were we to grant for a moment that these two great patriarchs of the reformation were originally invested with any share of an extraordinary commission, it would only follow that they turned the talent entrusted to them to a very bad account indeed, and abused the heavenly gift in carrying out purposes diametrically opposite to those intended by the Almighty. In fact the regular line of pastors and successors of the apostles having been instituted by God himself, to continue without interruption till the end of the world, it is as utterly impossible that he should ever intend to establish a new ministry hostile and contrary to the first, as that he should contradict himself. Consequently when he calls any one in an extraordinary manner to the sublime office of preaching his divine word, or when he grants to those who have already been appointed to it in the usual way, the gift of prophecy or miracles, it is his express and unchangeable will that these individuals go hand in hand with the other and ordinary pastors of his church, preach the same doctrine with them, participate with them in the same sacred rites, and be united with them under the same government. There appeared among the ancient people of God a long series of prophets, whose immediate and extraordinary commission from heaven was evidenced by a variety of signs: can a single instance be adduced in which they separated themselves from the body of their church, preached a doctrine contrary to the ancient doctrine, or raised altar against altar, even in the most depraved times? Did not St. Paul likewise, whose divine vocation to the apostleship was so manifestly proved by all sorts of prodigies, unite with the other apostles in preaching exactly the same gospel, "lest perhaps," says he himself, "he should run in vain?"† Did he not visit the different cities and churches "commanding them keep the precepts and the decrees of the ap tles and ancients?"* But did Luther a Zuinglius, Cranmer and Calvin, act thus reference to the ministry which they fou established in the church? Did they not f low precisely the opposite course, and con quently deviate as far as possible from the co duct of true envoys of heaven?

If we have for a moment considered the such, it has been merely for the sake of argume The truth is that, as reformers, they never po sessed an extraordinary mission any more th an ordinary one; for we have seen that the A mighty never confides such a mission to an i dividual without manifesting it by plain a satisfactory evidence, and it is moreover ce tain that Luther and his associates did not fu nish the least sign or proof that they we possessed of it. So far indeed were th from proving their assumed apostleship prophecies or miracles, by raising the dead life, healing obstinate diseases by a mere ge ture or word, or displaying other evident e fects of a divine power, that they were n able, says Erasmus, even to cure a lame hors

But it may be asked, did not Christ show h approbation of Luther's design and efforts, b the wonderful rapidity with which Protestan ism was spread and established throughout th north of Europe? We answer, most assu edly not. Arianism and especially Mahome anism were marked in their time by a sti more rapid and extensive progress in Asia an Africa; they are not, however, on that accoun less heterodox in their character. To speal merely of the establishment of Protestantism how can this be called a wonder or a prodig which was entirely owing to human cause and contrivances? or how can an approval o the God of sanctity be argued from facts whic were merely the result of human passions What induced so many friars and priests i Switzerland and Germany to become reform ers but the desire of exchanging the restraints of celibacy for the marriage state, despite the sacred engagements by which they had bound themselves. What attracted such multitudes to their sermons and rendered them docile to the lessons which they heard, but a disposition to throw off the painful yoke of confession,

* Luth. Epist. ad falso nominat. ordin. episcop.—Calv. in Epist. 190 et in tract. de vera Eccl. reform.
† Acts ix, 26, 27. Galat. i, 18, and ii, 1, 2, 9.

* Acts xv, 41, and xvi, 4.

enance, fasting, self-denial, the obligation of erforming good works, &c.? What gained ver to their party several kings and princes of orthern Europe, but the opportunity thus afforded the latter of seizing upon ecclesiastical roperty and despoiling monasteries and hurches? What bound the landgrave of Hesse in particular to the ranks of Luther's ollowers, but the formal permission which this reat reformer and his associates gave him to ave two wives at the same time? Similar ffects were produced by similar causes in England, Scotland, France, &c. Such is the reat wonder of which Protestantism boasts; ut who can discover in all this any thing like miracle or a special interposition of heaven? Who would not rather pronounce it the work f the very worst passions, and the eternal isgrace of the pretended reformation?

Defeated on this ground, many Protestants ave had recourse to a more obvious and aparently easier mode of accounting for the nission of their pastors, viz: the will and hoice of the people, or the appointment made y the temporal prince or magistrate. This ew system seems to be practically followed nore than any other in the principal Protestant ountries, though in reality it is attended with s many difficulties as any of the preceding. For the church is not a human institution deending for its existence and government on he will of men, but an establishment of a supernatural order, and the regulation of which lepends exclusively on the will of God. It is ot a civil community which, forming a constitution for itself, may adopt any form of government that best suits its political purposes, and any method of appointing its rulers, but it is a society founded by the Son of God, and purchased with his own blood, and which e alone had a right to organize according to the rules of his wisdom.

Now, whether we consult the holy Scriptures, or the tradition and practice of the church, we no where see that the power of establishing pastors over the Christian flock was ever vested in the community at large or in the temporal sovereign in particular; but we every where find that Christ reserved this power to himself in the first instance, and then delegated it to his apostles and their successors.*

It was he alone who "chose and called unto him those *whom he would himself*;"* who sent them to preach, to teach, to baptize, &c.;† who "gave some to be apostles, and some prophets, and other evangelists, and others pastors and teachers," &c.‡ These expressions, far from supposing in the secular power or in the community a right to appoint their own pastors, manifestly intimate the contrary by declaring that it was Christ himself who gave pastors and teachers to his people.

What Christ did first was done afterwards by his apostles and their successors, but always in his name, and in virtue of their commission implied in these solemn words: "As the Father hath sent me, I also send you."§ It was the apostles and not the faithful who ordained the seven deacons, and appointed them to their particular office in the church.‖ It was St. Paul and St. Barnabas, and not the congregation of the faithful, that established priests in every city through which they passed. ¶ It was St. Timothy, bishop of Ephesus, and not the laymen of that city, that St. Paul furnished with rules and instructions for a prudent choice and ordination of the ministers of the gospel.** In short, it was St. Titus, another bishop, and not the people of Crete, that was charged to ordain priests in every city of that island.†† In subsequent times the appointment of pastors always took place in the same way, and invariably proceeded from the same source, the existing ministry. Frequently, it is true, the consent and the suffrages of the people were asked for the election of the person to be ordained; this was an act of condescension on the part of the bishops, and a wise precaution (the use of which, with some modification, is still retained in the Catholic church) in order to ascertain with greater certainty the qualifications of candidates for the priesthood, and render them more acceptable to the faithful: but this previous choice or consent of the people was never deemed either essentially requisite or sufficient of itself, without the imposition of hands and the approval of the bishop or bish-

* This is not denying to Cæsar or the people any just privilege, because that which we withhold never belonged to them; it is only complying with Christ's divine injunction, to "render to God the things that are God's." Matt. xxii, 21.

* Mark iii. Luke vi. John xv.
† Matt. xxviii. Mark xvi. John xv.
‡ Eph. iv. § John xx. ‖ Acts vi.
¶ Acts xiv. ** 1 Tim. v, and 2 Tim. ii.
†† Tit. i.

ops, to confer pastoral authority on any individual; nor can a single instance be adduced to the contrary.

Even in the ancient law, the law of figures, the sacerdotal dignity and the right to exercise its functions were both entirely independent of the prince and the people. None but the sons and descendants of Aaron were to be reckoned among the priests; this line of succession had been settled by the Almighty himself, and it was not to be changed. "Thou shalt," he said to Moses, "appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister shall be put to death."* The awful punishment inflicted on Core, Dathan, Abiron, and their partisans among the people, for attempting to resist this law;† as also the severe chastisement of King Ozias for invading the priestly office,‡ show still more plainly how irrevocably binding was this injunction of the Almighty; and can we believe that less importance is to be attached to the new law, whose priesthood and sacerdotal functions are so superior in excellence and dignity to those of the ancient synagogue? Can we believe too that Christ has not reserved, in an irrevocable manner, the appointment of his ministers or pastors of the Christian flock, to himself and to those alone whom he has invested with authority for the government of his church, viz: the apostles and their lawful successors to the end of the world? One thing is certain, that Christian antiquity never entertained the slightest doubt on this subject, and the contrary idea never suggested itself to Catholics, nor even to the Novatians, the Lucifarians, the Donatists, and other sectarians of old, whose interest, however, it would have been to maintain it, or at least to follow it in practice, for the honor or support of their party. Protestants, therefore, by adhering to a system which allows the appointment of pastors to be made by the secular power or the laity, have set themselves in direct opposition to the written word of God, both in the Old and New Testament, as well as to the constant practice of the church and the unanimous voice of tradition.

We have now to examine the last reason by which some of our dissenting brethren endeavor to support the mission of their pastors. They maintain that a stern necessity, occ sioned by the wretched and corrupt state of th Roman church at the time of the reformatio obliged them to set up a new ministry. B who were the men that preferred this awf charge against the Roman church? Luthe Zuinglius, Calvin, and the like, whose nov doctrines she had condemned. Who cam forward to prove the charge? The same me Who decided against her? Again it was th same individuals, that is, inferiors against the lawful superiors, private individuals against th society in which they had been baptized an educated, unnatural children against thei mother, a part against the whole, a branc against the tree, a member against the body And what were the moral qualities as well a the real motives of these men? The wors that can be imagined: pride, self-conceit, ani mosity, cupidity and lust. Could any credi be deservedly given to characters of this de scription; to men who, besides their manifes incompetency to decide on that momentous af fair, undertook, in opposition to every divine and human law, to be at the same time, anc in reference to the same case, the accusers, the witnesses, and the judges!

Necessity and corrupt state of the church! This too was the plea alleged by the Arians, the Manicheans, and other sectarians of ancient times, in support of their attempt to remodel the church; the Mahometans, likewise, pleaded the corrupt state of Christianity, to establish a new religion. Can it be said, will it be said that all these were in the right? Assuredly not; yet they did at one time merely what the reformers did some centuries later; they proceeded in the same way, and gave the same proofs of their mission, that is to say, their own assertion, their bold invectives, and a presumptuous declaration they were more enlightened and understood the doctrines of Christianity better than the Christian church itself.

Necessity of setting up a new ministry! But where is it written in the authentic records of divine revelation, that necessity can found a divine mission? We read in the Scripture: "Neither doth any man take the honor to himself, but he that is called by God, as Aaron was."* Where do we read "neither

* Numb. iii, 10, and xviii, 7.
† Numb. xvi, and xxvi. ‡ 2 Paral. xxvi.

* Hebr. v.

loth any man take the honor to himself, but he that is called to it by necessity?" We learn also from St. Paul that no one can preach, unless he be sent."* But where is it said, "except in the case of necessity?" Necessity, therefore, is in this case an unmeaning word. God alone has the right to appoint his ministers, his ambassadors, the preachers of his word, the dispensers of his mysteries. If any necessity arose for deviating from his laws, he alone could provide for the emergency. If the ministry originally instituted had fallen and become invalid at the time of the reformation, no one but Christ in person could have restored it, or set up a new one in its place. If it was still existing and valid, it was a crime to reject it, because it is always a crime to reject the injunctions and ordinances of the Almighty.

Necessity and corrupt state of *the church!* What becomes, in this supposition, of our Lord's unconditional promises, according to which the gates of hell shall never prevail *against it*, and he himself will be with its pastors all days even to the consummation of the world? Is it not evident that Christ could neither be deceived, nor deceive us by violating his own promises; consequently, that the society which he has founded can never cease to be his true church, and that the succession of its lawful ministers will never fail? Is it not further manifest that there never was and never will be, we do not say any necessity, but even the slightest pretence whatever to alter its doctrines and raise a new ministry against it? The mere attempt at one or the other of these, or both, must necessarily be a sacrilege, and prove the ruin of its author; whoever runs against this rock, instead of breaking it, will himself be dashed to pieces. "Whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder."*

Such is the situation in which all Protestant societies have placed themselves. Besides their want of unity and infallible certainty of faith, they are also devoid of the ordinary means of salvation and channels of divine grace. They possess no valid and divinely authorized ministry to preach the word of God, no consecration of the true and life-giving body of his Son,† no absolution from sin,‡ no anointing of the sick,§ no merit of obedience during life, no real consolation at the hour of death. They are not the society founded by the apostles; they are not, they cannot be the true church of Christ.

"Let us," as Fenelon says, "pray with fervor for those wandering flocks scattered over the mountains, that they may hear the voice of the true successors of the apostles, and return to the one fold *under one shepherd.*"‖ "Let them," also says Bossuet, "listen to charity itself, to unity itself, and to the Catholic church, which thus addresses them by the mouth of St. Cyprian: '*Do not think, dear brethren, that you can defend the gospel of Jesus Christ by separating yourselves from his only flock. Since ecclesiastical unity must be kept, and we cannot leave the church to go to you, return, return to us and to the church your mother. This is the happy step which we exhort you to take with all the feelings of truly fraternal affection. Amen, amen.*'"¶

* Rom. x.

* Matt. xxi, 44. † John vi, 54. ‡ John xx, 23.
§ Js. v, 14, 15.
‖ Traite du ministere des pasteurs, c. xvi.
¶ Reflexions sur un ecrit de Mr. Claude, 13me. et derniere reflexion.

DR. SPALDING'S SKETCHES OF KENTUCKY.

Sketches of the early Catholic missions of Kentucky, from their commencement, in 1787, *to the Jubilee of* 1826—7. By M. J. Spalding, D. D. "*Colligite fragmenta quæ manent, ne pereant.*" Webb & Brother: Louisville. Baltimore: John Murphy. 12mo, pp. 408.

UNEXPLORED and pressed by no footsteps save the red hunter's and those of the scarcely less wild white ranger, the noble territory which now comprises several large and populous states, but a few years before the war of the revolution extended its rich and luxuriant plains, its rolling hills and its valleys ready to be fruitful beyond hope and almost beyond desire. It was the common hunting ground and battle-field of the western tribes. No human being made his home within its limits: its sole inhabitants were the bear, the wolf, the buffalo, and the bounding deer. Mighty forests covered its surface and overhung the banks of its beautiful rivers. For a thousand years, and perhaps a thousand years beyond that, the sturdy children of the forest—the strong oak, the wide spreading beech, the lofty sycamore, and the graceful pine, had sprung up and grown old, had withered and had fallen, affording nourishment, in their decay, to the generation that was to succeed. Never yet, perhaps, had the hand of man, save the casual wandering Indian, warred upon the glories of the forest. It was destined for the white pioneer, the hardy settler with his sounding axe, to fell the growth of ages, and let in, for the first time, the full rays of the warm sun upon the damp and shaded yet luxuriant soil. Glorious must have been the spectacle that burst upon the astonished view of the first white man who had toiled to the summit of the Cumberland mountains in his daring and dangerous exploration. Far behind him lay the outskirts of the settlements, the pale of safety to the ranger; around him the rugged steeps, and beyond and before, as far as the eye could reach, the unexplored and apparently boundless regions of Kentucky. The descent perhaps wa easy, but no human foresight could foretell th issue of the undertaking. The wild beasts the forest, the rushing torrents, and the track less wilderness, might have daunted the cou age of a resolute man; but in addition to th dangers of the flood and field, and the hard ships of the trackless wilds, the cunning sav age, skilful and unsparing, might perhaps b upon his yearly hunt or scout within the bor ders of "the dark and bloody ground." The first step into the forest might lead the daring ranger into the midst of a hidden foe. With all these dangers and a thousand more, which in our peaceful days are scarcely known, with toil and suffering and countless difficulties in their path, a party of bold Virginians, "as early as the year 1747, had penetrated to the Cumberland river, and twenty years later, another band of gallant North Carolinians made their way into the unfrequented wilds. The wonderous stories which the adventurers brought back excited universal curiosity. But no man had yet been found bold enough to meditate a settlement within its borders.

There was one fearless spirit who never shrank from any peril, and whom danger only lured onward in his course. Fascinated by the expectation of adventure in this new field of enterprise, Daniel Boone, on the 1st of May, 1769, set forth from his home upon the Yadkin with a hardy band of hunters to explore Kentucky.

"On the 7th of June he reached Red river, a branch of the Kentucky river. From an eminence he descried the beautiful level of Kentucky about Lexington, and his soul was charmed with the prospect."

The whole land was swarming with game of the noblest kind, the deer, the elk, the buffalo, and the fiercer and more dangerous beasts of prey. To the gallant hunter it was a joyous spectacle; it went to his heart at once. Henceforth Kentucky was the land of his adoption. That glance, as it were to him, of paradise, was ever before his eyes. It haunted him, pointing afterwards in fancy to-

ards the setting sun, and inspiring him, per-
ips, with the noble design of becoming the
st settler and the founder of a great and
owerful state. In 1773, he attempted to put
is design into execution, but his party were
aylaid and compelled to return to their
ouses, "with the loss of six men killed and
ne wounded." The first partially success-
l attempt was reserved for another. In
ie year 1774, James Harrod built the first log
abin within the borders of Kentucky, on the
resent site of Harrodsburg. Yet this colony
as dispersed, although soon after more firmly
e-established. But the honor of building the
rst fort and thus forming the fixed and lasting
ucleus of the growing colony, was reserved
or Boone.

It is not our purpose, nor is it necessary, to
ell of all the dangers which beset and the dif-
iculties which surrounded the young but gal-
ant colony; nor to recount its rise and pro-
ress, and the changes which befell it in its
apid growth, its sudden upspringing from
weakness to strength and power, from infancy
o bold and fearless and unflinching manhood.
Those who would wish to peruse a rapid and
succint and yet deeply interesting narrative of
its early struggles and vicissitudes, we would
refer to the pages of Dr. Spalding's work.
Through war and suffering and trial had the
colony gone on increasing, until in the seventh
year of her settlement, instead of being cooped
up in her straggling forts and block-houses, at
thirty days' notice she could send a thousand
mounted men into the field, carrying death and
desolation into the enemy's country; and in
ten years more could make a successful claim
to be received, the first new state, into the
union. But our business is more particularly
with the Catholic history of Kentucky—with
the rise, the progress, the difficulties, struggles
and final glorious success of its early missions.
If Kentucky was young Virginia in one sense,
she was young Maryland in another. If the
great body of her hardy settlers came from the
borders of the old dominion, the first pioneers
who bore the true faith of Christ into the far
wilderness were the children of Maryland.
Maryland had been the first to unfurl to the
world the banner of universal equality, not
toleration only, but equality and protection to
all men and to all creeds. In the midst of her
tears and sighs for the home she had left be-
yond the wild Atlantic, for the land which had
once reared high the standard of the cross, which
had been among the truest champions of the
faith, and had produced some of the noblest
children of the church, and yet which, in the
inscrutable wisdom of divine Providence, had
been permitted to fall from her glorious stand,
to become recreant to her faith and to renounce
the communion which she had adorned—Ma-
ryland, still fondly turning back her eyes to the
land that had cast her children forth, threw
open her arms to receive and to embrace every
exile from her shores. She had sanctified the
soil of the new land by the august sacrifice
first offered by her people on the shores of St.
Mary's,* by the broad waters of the noble Po-
tomac, with the distant roaring of the heaving
billows accompanying the solemn chant, with
the sky and the green earth and the untrodden
forest for their temple, and the red Indian look-
ing on. There, in that awful moment, pros-
trate before the cross of the crucified, thus
reared for the first time upon these shores, ap-
pealing to nature's God, and calling nature's
grandeur to witness the glorious scene, they
gave forth the first principle of right and jus-
tice and equal liberty for all men, which after-
wards, nursed and grown great, spread its
beneficent influence over the wide extent of
this free, and great, and independent people.

When the history of the Catholic church in
the United States shall be written, and the day
is well nigh at hand when this great work
must be undertaken, prominent upon the page,
glowing and glorious with undying fame, will
that wondrous scene stand forth. When that
history shall be written, it shall be but the history
of Maryland to the days of the revolution, and
from the days of the revolution it will be but
the story of the benefits, the protecting and the
fostering influence of Maryland. True to their
faith in every danger, and in all trials, in spite
of persecution and oppression, in defiance of the
will of an upstart and ungrateful government
which had wrested from them their rights
and their liberties, the Catholics of Maryland
toiled and suffered on until the day-star of the
revolution broke amid storm and battle and
darkness, yet pouring down, even amid the
gloom of war, the light and blessings of liberty
upon all men. Maryland beheld one of her

* Mass was offered on the island called St. Clement by the early settlers.

sons raised to the first bishopric in the new nation, and when that vast see was divided into others which sprang from her bosom and under her protection, she beheld that son promoted to fill the chair of the first archdiocess in the union, and she may be destined to see another son, no less worthy and honorable, become the first primate of the United States.

Her sons went forth to the far west, bearing with them, into its wilds, the faith and the pious practices which their fathers ages before had brought from old England, where she would no longer afford them shelter, and had handed down to their children, bidding them to cherish and preserve them as their dearest and most precious legacy. Maryland thus became the Catholic mother of Kentucky, and Kentucky became in time the mother of ten sees, each extending, in jurisdiction, over a territory far greater than that of Maryland. The sons of Erin, too, were not wanting in the work, and, indeed, seldom has the cross of Christ been planted in a new soil or among a strange people in this western world, and no Irishman been there to bear his portion of the burden, and to endure and suffer in the cause.

Dr. Spalding thus describes the settlement of the first Catholics in Kentucky: his account is graphic, pleasing and elegant.

"The Catholic population of Kentucky emigrated almost entirely from Maryland, chiefly from St. Mary's, Charles' and Prince George's counties. They were descendants of the good old colonists of Lord Baltimore. Maryland was, in every respect, the great *alma mater* of the Catholics of Kentucky. She supplied them with people from her superabundant population; and she, too, sent out the first missionaries who broke to them the bread of life.

"The first Catholics who are known to have emigrated to our state were William Coomes and family, and Dr. Hart. They both came out in the spring of 1775, among the very first white people who removed to Kentucky. They settled in Harrod's station, at that time the only place in Kentucky, except Boonesborough and perhaps Logan's station, where emigrants could enjoy any degree of security from the attacks of the Indians.

"Dr. Hart was an exemplary Irish Catholic. He was one of the first physicians, if not the very first of the profession, who settled in Kentucky. He lived for many years in Harrod's town, where he was engaged in the practice of medicine. After the great body of the Catholics had located themselves in the vicinity of Bardstown, he too removed thither, in order to enjoy the blessings of his religion. He purchased a farm about a mi from Bardstown, embracing the site of th present burial ground of St. Joseph's congr gation. It was he who made a present to th church of this lot of ground, upon which o St. Joseph's church was erected. Towards th building of this, one among the oldest Cathol churches of Kentucky, he also liberally contr buted. He was the first Catholic who died i Kentucky, and the first that was buried in th cemetery which himself had bestowed.

"William Coomes was originally fro Charles county, Maryland, whence he ha removed to the south branch of the Potoma river in Virginia. He emigrated to Kentucky with his family, together with Abraham an Isaac Hite. On their way through Kentucky to Harrod's station, the party encamped fo seven weeks at Drilling's lick, in the neigh borhood of the present city of Frankfort Here Mrs. Coomes, aided by those of th party who were not engaged in hunting, em ployed herself in making salt—for the firs time, perhaps, that this article was manufactured in our state.

"Some time after the party had reached Harrod's town, the men of the station being all otherwise busily engaged, Mrs. Coomes, at the urgent request of the citizens, opened a school for the education of children. This was, in all probability, the first elementary school established in Kentucky. Thus the first school teacher, and probably the first physician of our commonwealth, were both Catholics.

"The first Catholic colony which emigrated to Kentucky, after those already named, was the one which accompanied the Haydens and Lancasters. They reached the new country some time in the year 1785, and located themselves chiefly on Pottinger's creek, at the distance of from ten to fifteen miles from Bardstown. A few of them, however, settled in the more immediate vicinity of Bardstown. The selection of Pottinger's creek as the location of the new Catholic colony, was unfortunate. The land was poor, and the situation uninviting. Yet the nucleus of the new colony having been formed, these disadvantages were subsequently disregarded. The new Catholic emigrants from Maryland continued to flock to the same neighborhood. They preferred being near their brethren, and enjoying with them the advantages of their holy religion, to all mere worldly considerations. They could not brook the idea of straggling off in different directions, where, though they might better their earthly condition, they and their children, would, in all probability, be deprived of the consolations of religion."—*P.* 2–5.

We have extracted thus at length, because we really could not cut through the interesting course of the narrative, and because it contained the account of the first Catholic settlers in

e great mother-state of the western church. ıese families were rapidly followed by others. we had space we would gladly quote at eater length from the lucid and vigorous rrative of the dangers and struggles of the cceeding colonies that arrived in Kentucky; t, interesting as these are, still more interting matter lies beyond them. Many an citing scene and thrilling adventure delineed in this agreeable work we are obliged to ss by, and leaving to our readers the enjoyent of those incidents in the perusal of the ok itself, we hurry on to matters of more neral importance.

After the peace of 1795, which followed the sastrous defeat of the Indians on the banks the Miami, by the gallant Wayne, the tide emigration into Kentucky swelled rapidly, id the number of Catholic settlers increased proportion. To us, in the old states, surunded by the safety, the comforts, and the finements of civilization, the usual life of ose bold pioneers would seem hard and pain-l and wretched; yet doubtless they were ppier in the midst of their stern struggles an the most refined and capricious idler clining in luxurious splendor.

"The new colonists resided in log cabins, idely constructed, with no glass in the winows, with floors of dirt, or in the better sort dwellings, of puncheons of split timber ughly hewn with the axe. After they had orn out the clothing brought with them from ie old settlements, both men and women were nder the necessity of wearing buckskin or omespun apparel.

"Such a thing as a store was not known in entucky for many years; and the names f broad cloth, ginghams and calicoes, were ever even so much as breathed. Moccasins, ade of buckskin, supplied the place of our odern shoes; blankets, thrown over the houlder, answered the purpose of our present shionable coats and cloaks, and handkerhiefs, tied around the head, served instead of ats and bonnets. A modern fashionable bonet would have been a matter of real wonderent in those days of unaffected simplicity.

"The furniture of the cabins was of the ame primitive character. Stools were used nstead of chairs; the table was made of slabs f timber, rudely put together; wooden vesels and platters supplied the place of our odern plates and china ware, and a tin cup vas an article of delicate furniture, almost as are as an iron fork. The beds were either laced on the floor, or on bedsteads of puneheons, supported by forked pieces of timber, riven in the ground, or resting on pins let into *auger holes* in the sides of the cabin. Blankets, and bear and buffalo skins, constituted often the principal bed covering."—*P.* 33.

Such, then, was the condition of the colonists, as far as bodily comforts were concerned. They were no better provided with spiritual consolations. They could bear up manfully under temporal disadvantages.

"But the privation they felt most keenly was, that they were without the consolations of their holy religion. They formed a flock without a shepherd. No Catholic priest had as yet penetrated these remote wilds; the clean oblation of the new law had never yet been offered upon the dark and bloody ground. Ireland had the honor of sending one of her sons as the first missionary to Kentucky."—*P.* 41.

At the earnest solicitation of one of the principal settlers, then on a visit to Maryland, the Very Rev. John Carroll, who had the spiritual charge of the American church,* looked around for a priest to whom he might confide this extended and sparsely settled mission. No common qualifications were requisite in the man who was to undertake and sustain to the end, the laborious and important duties of a distant and disconnected colony. The communication between Kentucky and the Atlantic states was still difficult and doubtful; therefore it required a man of firmness and self-reliance, of clear judgment, and calm and subdued temper. The mission was almost apostolic. There were but fifty Catholic families then in the territory, but they formed almost as many nuclei of future congregations, and were already constantly increasing in number by the arrival of new bodies of emigrants. It was a vast field for toil; the harvest was ripening, and a strong and active laborer was required. The eye of the good pastor rested on the Rev. Mr. Whelan, an Irish Franciscan, then residing with the Jesuits at New Town, Maryland. Although past the flower of his age, Father Whelan did not hesitate to obey the wishes of his superior; and we soon find him toiling in his weary and dangerous path to the distant field of his arduous duties. He started with a body of Catholic emigrants, in the spring of 1787, and in the fall of the same year the party, after many perils, safely ended their long and tedious journey. Yet painful as that journey had

*Mr. Carroll was at this time not vicar-general of the bishop of London as the *Sketches* state, but spiritual superior, having been appointed such by the authorities at Rome in 1784. See June No. of this Mag. vol. iii.

been, its close brought no rest to the good priest. His life was one of toil and suffering, but he did not shrink from the trial.

"He was assiduous in the discharge of his duties. He was never known to miss an appointment, no matter how inclement the season, or how greatly he had been exhausted by previous labors. Often was he known to swim rivers, even in the dead of winter, in order to reach a distant station on the appointed day. On these occasions, the vestments, Missal, and ornaments of the altar, which he was compelled always to carry with him, were immersed in the water; and he was under the necessity of delaying divine service until they could be dried at the fire."—*P.* 44.

The first Catholic priest who had ever appeared in Kentucky, the first to offer up the divine sacrifice at the altar, he did not escape the hatred and persecution of bitter sectarians. He was sometimes annoyed by their obtrusive curiosity, yet he never failed to seize upon circumstances of this kind, and turn them to his advantage. After two years and a half of severe labor, Father Whelan returned to Maryland by way of New Orleans.

There was as yet no Catholic church within the borders of Kentucky; no altar had yet been consecrated to the worship of the true God, and the destitute flock, scattered over the wilds of the new state, for it had now reached that dignity, were tended by no pastor and directed by no guide. For a time they had been left to sorrow over their destitution. They had many trials to endure and many privations to undergo. But a brighter day was about to dawn upon them.

In the last months of the year 1792, there sailed from Bordeaux a vessel richly freighted with the dearest hopes of the western church. Without any concert, without unity of design, by different routes, and from widely distant parts of France, three men of zeal and piety, and learning, had met and sailed together in that one frail bark. Two were priests ordained, but the third and youngest was not yet bound to the altar by any solemn vow. Each, in the land to which they sped, was destined to be raised in like degree—the priests to receive the mitre, and the youthful seminarian the holy order of the priesthood, the "first ordained" within the United States. Few friends stood on the shore to wave their last adieu. Behind them they left kindred and home, and native land, before them stretched a thousand leagues of ocean, and beyond th a strange land in which an untried lot awai them. Around them were danger and di may. They were flying from the spirit of di organization and massacre, from the da deeds of civilized savages to bear the light Catholicity to the newly organized republi and to preach the gospel to the *milder* savag who dwelt in the western wilds. It seemed a if the providence of God had permitted th storm of the French revolution to arise an scatter the pastors of his flock, that they migh bear into strange lands the tidings of the faith and fulfil even in the wilderness the missio confided to the apostles. The wrecks of th Gallic church cast up by the waters upo every distant shore, afforded the materials t build up new churches where the voice of th Catholic missionary had never before bee heard. The efforts which the insane revolu tionists of France made to destroy Catholicit but served to spread wider and wider th knowledge of her faith and the belief in he doctrine. How solemn an instance of th blindness of human reason! How shall mar struggle against God, how shall human fore sight contend with the foresight of Omnipo tence, the wisdom of the creature with the wis dom of the Creator? The church, it seemed, had fallen before the uprising of infidelity. The army of the republic had swept like a torrent over principalities, kingdoms, empires. The fairest provinces of the Catholic world seemed wrested for ever from the communion of the church; the rest seemed already tottering to their fall. Bishops and priests, and holy servants of the church were daily sinking under the sharp edge of the guillotine, or escaping naked and penniless from the grasp of the destroyer. Churches and colleges, and monasteries had been changed into barracks and stables, and the lofty cathedral, even in the very precincts of the altar, had been turned to halls of unseemly revel. The spirit of infidelity, the spirit of ultra-Protestantism, seemed every where triumphant. Pius trembled in the vatican. And yet it was no mere human fear for the final result of all this that agitated the breast of the pontiff; for the succession of St. Peter could not doubt of the guardianship of Providence. But it seemed doubtful where the tide of devastation would stay its course.

A generation has scarcely passed and France

once more Catholic. The spiritual sway of e vatican is extended over numberless sees, rger in extent than the regions which had en swept by the storm, and these sees too ected and maintained by the men who had en driven forth before the tempest that had emed to threaten the existence of the papacy self. That storm was the whirlwind, bear- g on its wings the seeds of the rich plants it id swept over in its fierce passage, to cast em upon new lands, in time to spring up id bloom, and fructify. No sooner had the mpest lulled than the parent stems reared up eir heads again, and flourished with renewed gor. The priests who yielded to the force of rcumstances, and fled from their native land, und in the lands where they sought refuge, uitful fields for their charitable labors. No ind chance governed them in their choice, it the workings of that will which doeth all ings for the best.

Strange and providential indeed was the eeting of these three holy men, who were estined again, after years of stern toil, to meet the boundless forests of Kentucky, and there enter together into the vale of declining years. ne of them, and he the youngest, to be the postle, the forerunner to prepare the way, and erect the see in which his two companions ere in time to govern together as bishop and adjutor. The three exiles who thus fled om their native land, to become useful and nowned in that of their adoption, were the ev. Mr. Flaget, Rev. Mr. David and Mr. Badin. wo of them are yet living—the one looked up as the patriarch of the western church, and oth venerable and venerated. The third and ldest has already closed his eyes in the calm leep of death, after he had seen the heavenly ruits of their united labors ripening around im, and when in the fullness of his heart he ight have exclaimed, like one of old, "*nunc imittis servum tuum, Domine*:" "Now thou ost dismiss thy servant, O Lord!" Bishop David has been called to the reward of his aintly life, and his ceaseless labors for the love f God and his neighbor. He left behind him o his weeping friends no legacy, but the rich ruits of his good works and the remembrance f his virtues.

But before this consummation of the sacri- ice, there was much of toil and suffering to be ndergone. With no thought of the future except that of obedience and love, the three pious strangers laid down the proffer of their learning, their zeal, their lives perhaps, at the feet of their superior in the church.

In connection with one of these three favored men there is an incident to which we must again allude before we hasten to the missions of Kentucky. On the 25th of May, in the year 1793, in the old cathedral of St. Peter's, was ordained, by the hands of Bishop Carroll, the first priest in the United States. That priest was M. Badin. Thus each of these three strangers seemed destined by the providence which brought them together, for high distinction, as they were destined for long and painful, and unceasing labor.

We have already described the forlorn and destitute condition of the scattered missions of Kentucky. The good bishop's heart yearned towards his far off children, and perhaps his bosom did not beat less warmly for them because they were mostly children of the same mother, and sons of the same state which had given him birth. To him had they again and again appealed as their father for the spiritual assistance without which they might perish. Again and again had they prayed for that help which it was as difficult for him to bestow as it was necessary for them to receive. At length he selected M. Badin. Zealous and learned, "in the blush of youth," with all the vivacity and endurance under suffering which are the attributes of his people, yet indefatigable, persevering, and gifted with a mind of no ordinary powers, able "to be all things to all men," he was the very man to labor with success in that distant, painful, yet important mission.

"M. Badin manifested great reluctance to undertake so difficult a task; he represented his youth—he was but twenty-five years of age—his slight acquaintance with the English language, and his inexperience. He earnestly requested that some one of more mature age and better qualified, might be appointed. Bishop Carroll listened to his reasons with great meekness; and finally proposed that no decisive step should be taken for nine days, during which both should unite in prayer, and recommend the matter to God by performing a *novena* in unison. M. Badin acceded to the proposal, and departed. On the ninth day he returned, according to appointment, when the following characteristic conversation took place.

"*Bishop Carrroll.* 'Well, M. Badin, I have prayed, and I continue still in the same mind.'

"M. Badin, smiling: 'I have also prayed; and I am likewise of the same mind as before. Of what utility then has been our nine days' prayer?'

"Bishop Carroll smiled too; and after a pause, resumed with great dignity and sweetness: 'I lay no command, but I think it is the will of God that you should go.'

"M. Badin instantly answered with great earnestness: 'I will go then,' and he immediately set about making the necessary preparations for the journey."

Such was the pious and auspicious commencement of the undertaking which was crowned with such eminent success. "In consideration of his youth, the Rev. Mr. Barrieres was assigned him as a companion, and constituted vicar general in the distant missionary district." If the inception of the design was marked by piety and self-devotion, the first step was truly Catholic and apostolic. On the 6th of September, 1793, the two missionaries left Baltimore on foot, and, as it were, with staff and scrip, and by almost impassable roads through a rugged wilderness, travelled to Pittsburg, where they embarked in a flat boat with a company of emigrants for Kentucky. Their passage was full of adventure; and, after landing at Maysville, they set out again on foot to Lexington, a distance of sixty-five miles.

"They passed their first night in an open mill, six miles from Maysville, lodging on the mill bags, without any covering during a cold night late in November."—*P.* 62.

Such was the first reception of our two missionaries in the new field of their labors. Mr. Barrieres took charge of the Catholic families in the vicinity of Bardstown, where he remained until he left Kentucky, about four months after his arrival. M. Badin took up his residence near the only church which had yet been erected.

"This was a temporary hut, covered with clop-boards, and was unprovided with glass in the windows. A slab of wood roughly hewed served for an altar. Such was the first Catholic church in Kentucky."—*P.* 66.

We cannot here pass on without making several extracts, to lay before our readers, in Dr. Spalding's own words, the condition of the young and ardent missionary, the annoyances to which he was subjected, the difficulties under which he labored, and the means which he devised to enliven and render fruitful the faith of his flock.

"M. Badin was indefatigable in his effor to awaken piety, and restore a proper disc pline among his flock. He insisted particularl on having servants and children taught th catechism. At every station he had regula catechists, whose duty it was to teach them th elements of the faith. He displayed on all oc casions particular zeal in the instruction c poor servants of color. Whenever he visite a Catholic family it was his invariable custor to have public prayers, followed by catecheti cal instructions. He every where inculcate by word and example the pious practice o having morning and evening prayer in fami lies."—*P.* 67.

"On reaching a station, M. Badin would generally hear confessions till about one o'clock Meantime the people recited the rosary at intervals, and the boys and girls, and servants were taught catechism by the regular catechists. Hearing confessions was the most burdensome duty he had to discharge, and he was fully aware of its deep and awful responsibility. He spared no labor nor pains to impart full instructions to his penitents, who thronged his confessional from an early hour."—*P.* 68.

Dr. Spalding presents us with a striking account of the singular curiosity which pervaded some portions of the Protestants to see "the priest," and their wonder that he resembled other men. It would be amusing, were it not too sad a proof of the ignorance and degradation to which humanity is liable. We have heard of instances of a like scrutinizing prejudice, even in the present decade of the nineteenth century, and no farther from the centre of civilization and enlightenment than the banks of the Ohio. Let us return to the contemplation of a more grateful and ennobling theme, the labors of our unshrinking missionary.

"He was frequently called to a distance of fifty, and even eighty miles, to visit the sick, on which occasions he had often to strain every nerve, and to ride day and night, in order to meet his other pressing engagements. He made it an invariable rule never to miss an appointment, no matter what obstacles interposed.

"He often missed his way, and was compelled to pass the night in the woods, where he kindled a fire, by the light of which he said his office. On one of these occasions, a heavy rain set in and continued during the whole night; the leaves were so wet, that his companion had to climb some neighboring tree in order to collect dry fuel for lighting the fire, an operation which consumed three hours. Yet they passed the night merrily, singing and praying alternately; and at break of day had

ıe satisfaction to find that they were but a ;w feet from the road."—*P.* 72.

"His strength seemed even to increase with ıe hardships he had to endure, and he was ɔnsoled by the abundant fruits with which ſod was pleased to bless his ministry."

Alone, without assistant, or confidant or ɔmforter, with no one into whose ear he ıight pour out his heart, with none to coun-ɛl him, and none to guide but God, to whom ɛ offered up incessantly his prayers, Father ɜadin toiled on for three long years in his ɛsolate mission. Thus long his history is the ɔatholic history of Kentucky. But at length ther laborers were on their way to aid him ı gathering the rapidly increasing harvest. 'renchmen, like himself, though older and ɛss robust, they came to die, the first priests vho perished in the rugged missions of Ken-ucky. Scarcely had Father Fournier, the ɾrst of these, closed his eyes upon all earthly hings, before Father Salmon, his old friend nd companion, was on his way to replace his ɔss, although yet ignorant of his death. And n nine months after his arrival in the state, ıe too died—a martyr to his own zeal, and a ɾictim to the inhumanity of uncharitable bigots.

It is not our intention to write a sketch of he early missionary history of Kentucky; hose who wish to be informed upon the sub-ect must turn to the pages of Dr. Spalding's ɾery interesting work. We have dwelt thus ong upon the first struggles of the early mis-ıionaries, that by a single glance at the present ve may show the glorious results of all this oil and suffering. Passing over many scenes ɔf deep interest, we proceed to note a few ɛvents in the history of the missions. For a ɜhort time Mr. Badin was assisted in his ;aborious duties by the Rev. Mr. Thayer, but ıfter the departure of that excellent and pious priest,

"For more than two years he was again left alone in charge of the extensive and labo-rious missions of Kentucky. To his persever-ing zeal and indomitable energy of character, these missions were, in a great measure, in-debted under Providence for their establishment and progress. And he has been justly styled by a venerable personage,* 'the founder of this diocess and of the several congregations of this immense region.'"—*P.* 130.

The next missionary who appeared upon the scene was one of a truly pious and saint-like character—the Rev. Charles Nerinckx. "In the annals of missionary life in the west, few names are brighter," and perhaps never did a more humble and sincere priest go forth to preach the gospel. For nearly twenty years he labored with ardent, yet untiring and unas-suming zeal, seeking no reward here, but turning his eyes upon those which are pro-mised to the faithful servant hereafter. His early life was full of incident; for he too was a victim of the French revolution, to which this country has owed so many of her best and most effective missionaries. No one can rise from the perusal of his saintly life and ardent labors without gratitude and admiration. All his efforts tended to but one object, and that object was the salvation of his neighbor. No difficulty could dampen his zeal, no obstacle was too great to be surmounted, when the end to be obtained was the glory of God. Life had no ties for him, save the holy ties of the priest-hood, which bound him on earth to labor for the salvation of souls. He was dead to the world and the flesh. Pride and every earthly passion he had long taught himself to control and despise. A deeply learned man, he was content to bury himself and all his lore in the wilderness, and among men who knew not what learning is. An author, he committed to the flames, before the eye of man had seen them, huge piles of his own manuscripts, the value of which none can tell, but those who knew his vast knowledge, his clear and discerning and powerful mind. Unaspiring, yet ardent, mild, patient, and enduring, yet resolute at proper times, earnest in season and out of season, charitable and lenient to others, whilst he was unrelenting to himself, he was a glorious ex-emplar of the true priest and missionary of the church.

"God blessed his labors with fruits so abun-dant and permanent, as to console him for all his toils and privations."

The period upon which we now enter is one of more extended and enlarged success—the beginning of the harvest that sprang from the rich soil cultivated by such ardent laborers. A few zealous men had sown the seeds broad-cast upon the earth, but many were the hands required to gather up and garner the rich fruits which sprang up.

"The white mantle of St. Dominic had appeared in the midst of many a dreary wil-

* Bishop Flaget.

derness, which it had been the means of converting into a blooming garden of Christian civilization. Clad in this emblem of purity, the sons of St. Dominic had tamed the fierceness of the savage; had enlightened his understanding, and had moved his heart to embrace the religion of Christ."—*P.* 149.

When their college at Boonheim, in 1805, was broken up by the French revolutionary troops, the members of the province, with the consent of their general, removed to America. Father Fenwick was appointed superior. Twenty years before he had gone forth from Maryland, and now, at the age of thirty-six, he once more trod the soil of his native land, a missionary with his people, on their way to the far west. His zeal was only equalled by his patience and endurance, and his labors by the success with which they were crowned. He founded colleges, made new stations, and established new congregations. He was the father of the Ohio missions, the founder and first bishop of the see of Cincinnati. We cannot pause to trace out the history of the Dominicans in Kentucky, nor to depict their fervent and successful labors.

There was still another body of holy men, dispersed by the French revolution, and cast upon our shores to wend their way, in time, to the western missions. No order has been more celebrated for piety and rigorous self-mortification than the Trappists. Driven from their silent cloisters, a number of the order removed to America, and after a series of wanderings, settled in Kentucky. Three years and a half they remained in this mission, when they determined to remove still farther into the depths of the solitudes. They left behind them the graves of eight of their brethren.

Dr. Spalding takes occasion, in his brief account of the Trappists in America, to castigate Mr. Dickens "for the libellous passage in the '*American Notes*,' in which he speaks of them as gloomy and self-destroying fanatics, and seems even to rejoice over the death of many of their number."

That the well paid slanderer of American institutions should have poured forth the vials of his wrath upon every thing great and good within our limits, to us is not surprising. Mr. Dickens may be a very tolerable novelist, but he is a very poor philosopher. He takes but a narrow view of things. He wrote to suit the market, and perhaps thought that a little abuse of Catholics would be an excellent gredient to mingle with his wholesale abus all Americans. We would scorn to accep tribute of praise from the man who had grossly libelled our country. The "Americ Notes," and the chapters of his last tras swill, which are devoted to absurd ridicule the manners, customs and people of this la in which he was so kindly and courteou received, have secured for him the conten of all sensible and reflecting men.

We are about entering upon the second c of the American church. Hitherto but o bishop had held extended sway throughc the union. The time had arrived when t burden could no longer be sustained by o man, and he in the decline of age. Four ne sees were erected, and four new bishops we appointed; and in 1808, the venerable Bish Carroll became the first archbishop. M Flaget was nominated first bishop of Bard town, but his humility would not permit hi to accept the honor of which it seemed to hi he was undeserving. He fled to France escape the appointment; but he had no soone landed than a letter from Pope Pius VII, con manding him to submit, was placed in hi hands. M. Flaget resisted no longer. H was consecrated in Baltimore on the 4th da of November, 1810. His old friend, M. David was already at his side, the superior of th embryo seminary which was to sustain hi diocess. But a singular difficulty lay in thei path. The bishop and his seminary had no the means of transporting themselves to th new see, and at one time he meditated follow ing the example of M. Badin, and traversing the long and difficult route on foot. A collec tion was commenced in his diocess, but such was the poverty of the people, that M. Badin was compelled to suspend it. Thus writes the bishop to his friend:

"Be pleased to take notice, that we are seven or eight persons, and have but one horse among us. I intend to let M. David, as being the slowest of foot, have the use of him; I and my other companions will perform the journey on foot, with the greatest pleasure, and without the least difficulty.

"May the will of God be done! I would prefer a thousand times to walk, rather than create the slightest murmur; on this account, I approve of your having suspended the collection which had been commenced for us."

A subscription was raised in Baltimore,

nich enabled the pious and amiable prelate reach his episcopal see. What a noble ectacle it was to see a Catholic bishop, a ccessor of the apostles, like the apostles of l, about to start forth on foot, in the midst of s self-denying, voluntary poverty, to carry essings and consolations to his distant flock; alous, humble, and uncomplaining, a true llower of the mild and merciful Saviour. hus writes Bishop Flaget, in describing his ntrance into his new see:

"It was on the 9th of June, 1811, that I ade my entrance into this little village (Bardswn), accompanied by two priests, and three oung students for the ecclesiastical state. Not aly had I not a cent in my purse, but I was ven compelled to borrow nearly two thousand ancs (about $380), in order to be able to ach my destination. Thus, without money, ithout a house, without property, almost ithout any acquaintances, I found myself in ie midst of a diocess, two or three times larger an all France, containing five large states nd two immense territories, and myself speakng the language, too, very imperfectly. Add o all this, that almost all the Catholics were migrants, but newly settled, and poorly furished."

Yet amidst all this poverty and destitution here was heart-felt joy. It is among the poor nd the humble that the blessings of religion re most truly valued. What a gratifying eception awaited him!

"The bishops there (at St. Stephen's) found he faithful kneeling on the grass, and singing anticles in English; the country women were nearly all dressed in white, and many of them were still fasting, though it was then four o'clock in the evening; they having indulged the hope to be able on that day to assist at his mass, and to receive the holy communion from his hands. An altar had been prepared at the entrance of the first court, under a bower composed of four small trees, which overshadowed it with their foliage. Here the bishop put on his pontifical robes. After the aspersion of the holy water, he was conducted to the chapel in procession with the singing of the litany of the Blessed Virgin, and the whole function closed with the prayers and ceremonies prescribed for the occasion in the Roman Pontifical."—*P.* 19.

Dr. Spalding also quotes from the same source a graphic description of the bishop's residence and manner of life.

"M. Badin had for his lodging but one poor log house, and, in consequence of the expenses he had lately incurred in building a house for a monastery, which was burned down ere it had been completed, it was with great difficulty that he was enabled to build and prepare, for the residence of his illustrious friend, and the ecclesiastics who accompanied him, two miserable log cabins, sixteen feet square; and one of the missionaries was even compelled to sleep on a mattress in the garret of this strange episcopal palace, which was whitewashed with lime, and contained no other furniture than a bed, six chairs, two tables, and a few planks for a library. Here the bishop resided for a year, esteeming himself happy to live thus in the midst of apostolical poverty."—*Page* 191.

At the time of the bishop's arrival, in 1811, there were in Kentucky about six thousand Catholics, divided into thirty congregations, and attended by six priests besides the vicar general. Ten churches or chapels had already been erected, and six more were already progressing. One convent of Dominicans, several residences for the clergy, and six plantations, besides uncultivated lands, completed the enumeration of the property and resources of the church.

The first priest ordained by Bishop Flaget in the new diocess was the Rev. M. Chabrat, his present coadjutor. He too was a Frenchman, and, like his brethren, was indefatigable in his mission. The diocess was now in a state of rapidly increasing prosperity. Under the fostering care of its pious bishop it received a new impulse, the piety of its people was quickened and renewed, new institutions sprang up, additional congregations were formed, and temples rude and poor, perhaps, to human eyes, but glowing and splendid with the noblest ornaments of God's houses, true worshippers and zealous priests arose throughout the broad limits of the extended see. The church increased in the numbers of her children. She was blessed with their piety and zeal and filial attachment. Ten years rolled on, giving birth in their course to new institutions of piety, of learning, and of true Catholic charity—institutions such as can only spring up in Catholic soil, founded, nurtured, and protected by the ever-acting and practical spirit of Catholic faith. All of these are well worthy of our notice; all of them, even the least, would afford subject for deep contemplation and for gratitude to those who conceived, and thankfulness to Him who smiled upon the work. Yet we cannot dwell upon them all; some there are of which we are compelled to treat. We have already spoken

of M. David: he was the founder of the Sisters of Charity in Kentucky. Humble and lowly was their beginning, rapid their rise and progress, and truly wonderful their final success. Yet, perhaps, to the eye of the Catholic, their final success was not to be wondered at. Meek and humble, pious, patient and resigned, shrinking from no labor and fearing no suffering, it would have been strange indeed if the most complete success had not crowned their efforts. They planted and watered, but God gave the increase.

In November, 1812, two pious ladies of mature age, Sister Theresa Carico and Miss Elizabeth Wells, took possession of a small log house contiguous to the church of St. Thomas. Their residence boasted one room above and one below, and a cabin adjoining, which served for a kitchen. On the 21st of January, 1813, they were joined by Sister Catharine Spalding. The community was organized provisionally, and in June of the same year, having been increased to six in number, proceeded, after a spiritual retreat, to the election of its officers. Sister Catharine Spalding was chosen first mother superior. In the presence of their bishop and two of his clergy, these six sisters held their election. It was an interesting spectacle, full of hope, joy, and pious consolation to those who took part in, and to those who witnessed it. Little could these six resigned and self-denying women tell of the sufferings and trials which were in store for them, and the good which they were to perform. Sufferings and trials they did not dread; their confidence was placed in God. It was the object of their lives to do good. Through many struggles this institution grew steadily onward, spreading its refreshing influences throughout the west. It now numbers seventy-six sisters, and has charge of nearly five hundred pupils. It supports about forty orphans whom it has rescued from destitution and degradation.

Coeval in the date of its foundation with the Sisters of Charity, the society of the Lorettines owed its existence to the zeal and pious energy of the Rev. M. Nerinkx. Their commencement was as humble and their success as decided and complete. Their history is deeply interesting; we can only give its results. It spread over the whole west, doing good in its path and gathering rich fruits wheresoever it labored. It has now ten different establishments, and numbers one hundred and seventy-nine members.

M. Nerinckx was an unceasing laborer his mission; he founded six convents of nu and as many oratories, and erected solely his own exertions no less than ten church Kentucky owes to him a debt of gratitude, the instrument under God of great and exte sive good. He died as he had lived, in t exercise of his duties as a priest—a martyr his zeal for the salvation of souls.

The seminary was rapidly progressing, a other institutions were springing up, and abo to spring up, to aid in the good work that w going on.

We have heretofore seen the diocess of Ke tucky passing through the struggles and da gers attendant on its infancy, and growing in strong and healthy and vigorous youth. W are about to enter on the period of its ma hood.

On the feast of the assumption, in the ye 1819, a novel spectacle was presented to th people of Kentucky. It was on the octave the consecration, and within the walls of th new cathedral of St. Joseph's. Never befor had its like been witnessed west of the Alle ghanies—and never again shall its earnest so lemnity be equalled or surpassed. The chie actors in this scene were men in whom th prime of life was fast verging into age. Th stern toil of arduous years of missionary life more than the hand of time, had marked thei brows and furrowed over their cheeks. Eigh years before had the two most prominen actors in that scene entered together upon th diocess over which henceforth they were to rule jointly, and been received upon its threshol by its father and its founder, the third o the illustrious trio which nearly twenty years before had set sail from France together. Then they were in the bloom of youth, now they were in the ripeness and maturity of years. Many scenes had they gone through in that long interval: changes and trials and sufferings had been their lot. Twenty-seven years of toil and vicissitude had rolled on since they had landed together on our shores—many of them years of separation to be followed by a union which death alone was destined to sever. And yet this quarter of a century of labor had not been without consolation: it had carried with it its own requital.

In the presence of his assembled clergy in e new cathedral, with the anxious crowds of s children looking on and sending up their ayers for the blessing of the Holy Spirit, ishop Flaget was consecrating M. David shop coadjutor of his diocess. If there were ay earthly feeling beaming from the quiver- ig eye of the venerable consecrator, or any uman recollection throbbing in his bosom, as ith extended hands he invoked the spirit of ie Holy Ghost to descend on him who knelt efore him, perhaps it was the memory of ays that had long passed, of the sad de- arture from Bordeaux, the silent farewell to heir native shores, the long and weary voy- ge, the mutual kindness and consolations of he friends so providentially brought together, nd the changing scenes of the twenty-seven oilsome years which had intervened since hat painful flight. Now they knelt there to- ether, the consecrator and the consecrated, ever again to be disunited in their labors and heir lives till the hand of death should cut short for one the career of usefulness. It was a moment of holy triumph for the two prelates: t was a joyous spectacle for their people. The two exiles were the spiritual fathers of an extensive flock which had grown up in the wilderness where thirty-four years before but a single Catholic family had penetrated. Now they numbered many thousands, with churches and convents and seminaries. Many then living had hailed with joy the advent of a single missionary toiling on foot, and bearing with him the ornaments and the utensils of the sacrifice wheresoever he was about to celebrate its holy mysteries, perhaps upon some rude table on the earthen floor of a rough log cabin. Now they looked upon two bishops kneeling before the splendid altar of a lofty cathedral, their mitres and their croziers sparkling in the torches' light, while throngs of priests and many acolytes were gathering round them, and thousands of entranced spectators gazing on. It was a triumph for the pastors and their flock. It was the triumph of patience over difficulty, of perseverance over toil and opposition, of humility and long endurance. It was a triumph over the dangers of the wilderness, over the savage, over envy, malice and sectarian prejudice. It was the triumph of the church.

There is much to please and interest in the subsequent history of the diocess of Kentucky: we have narrated enough to make every lover of such themes turn with pleasure to Dr. Spalding's "Sketches" for full and varied and agreeable information. Perhaps we ought not to have passed over the great jubilee of "26" without notice: yet to notice it as it would deserve, would occupy more space than we can bestow. The interesting matter of the book has already led us beyond our limits. The lives and labors of the Rev. William Byrne and the Rev. G. A. M. Elder, the institutions which they founded, and their pious and heroic deaths, we must permit the reader to peruse in the work itself. Their history is full of instances of noble zeal, endurance in adversity, and final perseverance until success had crowned their efforts. The chapter containing the account of their lives and labors is one of the most interesting in the book.

After the numerous and lengthy extracts which we have made from the work, and the hasty sketch we have given of its contents, it is altogether unnecessary to enter into any examination of its merits. Dr. Spalding's reputation is too firmly established to need any commendations of ours. Of the thousands of books which are constantly flowing from the press, there are but few that strike public attention for more than a moment, or that win for themselves a lasting reputation; and it still less frequently occurs that an author, whose first production has thus succeeded, has been fortunate enough by his second to sustain and increase his reputation. Dr. Spalding, however, has certainly succeeded in doing so. His style is clear, lucid, and vigorous, and he seeks rather to rivet attention by marked depth of thought than by beauty and gaudiness of dress. The object of the author in the present work

"Has been to collect together, and to record, in a series of sketches, such facts as might prove interesting to the general reader, and serve as materials for the future church historian of the United States, and especially of the west, to which Kentucky has been, in a religious if not in a political point of view, the great pioneer and *alma mater*."

This object Dr. Spalding has effected, and he has not only deserved the praise "of industry and patient research," but has presented to the public a work which will be perused with deep interest by all. He has in-

corporated with his sketches of the Catholic missions a succinct account of the early Protestant sects in Kentucky. Throughout the work many agreeable and pointed anecdotes are scattered; it abounds in incident and contains much local and statistical information.

Dr. Spalding's style of narrative is, as we have already said, clear and manly, presenting a plain unvarnished tale of dangers and escapes, and many trials. It has the merit of embodying facts and historical incidents which are new to most readers, and which are of deep interest to all.

Dr. Spalding has earned the merit not only of suggesting the necessity, but of having gathered the first materials for a great and important work, the history of the Catholic church in the United States. Indeed he has presented in these "Sketches" a full and almost complete, though informal, history of portion of the church, the diocess of Kentucky and whilst merely proposing to collect the materials for, *perhaps*, another hand, has himself sketched out a chapter of the work. In the present production he has not only sustained the reputation which his "Review of D'Aubigne" had earned him; but he has won for himself the gratitude of every Catholic who is interested in the recording and preservation of the early history of his church in the United States.

J. McS.

PASTORAL LETTER OF THE LATE GENERAL CONVENTION.

A Pastoral Letter to the clergy and other members of the Protestant Episcopal church in the United States of America; from the bishops of said church assembled in general convention in the city of Philadelphia, October, 1844. New York Churchman, November, 1844.

WE feel reluctantly compelled to notice this closing act of the late general convention of the Protestant Episcopal church in the United States. The spirit of intolerance and uncharitableness which concentrated itself, as it were in a focus, in the bosoms of the right reverend prelates, to burst upon the professors of the ancient creed, cannot be witnessed but with regret. We have no design to look into the private concerns of other denominations, to meddle with their petty differences, or to inquire into their peculiar administration, because we deem all this little calculated to throw light upon the doctrinal points of those churches; we shall, therefore, abstain from any remarks on these topics, though they would furnish ample matter for criticism. But to remain altogether silent under actual circumstances, might justly be considered as a betrayal of truth, or the effect of timidity on our part, considering the high source from which the pastoral letter above mentioned has emanated, the wide circulation it is likely to have, and the unwarrantable attack or rather the false charges which it contains against a church spread throughout the whole world, having Rome for its centre, and over whose limits it may be truly said that the sun never sets.

We are not aware that it is customary with the dignitaries of the Episcopal church, at the issue of their triennial convention, to pounce upon "papal Rome," to use the language of the document before us; there must of course have been some extraordinary reason for such an act at their recent meeting; there must have been some unusual incentive to bigoted feeling; some great excitement or explosion that called for an uncommon display of vigor and zeal. The following is an unvarnished statement of the circumstances which led to the extraordinary document which we have undertaken to examine. It seems to us that, if this statement had been appended to the pastoral letter, as a historical appendix, it would have thrown considerable light upon its contents. It is well known that the Anglican church, during the short period of its duration, has generally exhibited among its prominent members men who leaned towards the crude doctrine of Calvinism, and a total rejection of every tenet and practice that savored in the least of the tenets and practices of the ancient church; as well as

er men of equal standing among them who pressed themselves in a tone so favorable to tenets of the Roman Catholic church, that y might easily be supposed to hold its doc-nes. These two divisions of the church are lled the low and the high church, and the ter has lately received, in the followers of Dr. sey and other members of the celebrated iversity of Oxford, such an increase in point number and talent that it has threatened to gulph the Protestant Episcopal church; a sult which the members of the low church precate as the ruin of genuine Protestantism d the triumph of popery. The tracts pub-hed by the Oxford divines have been widely rculated, and they are very remarkable, at ast in as much as they exhibit as it were a rotestant subscription to the arguments which atholic divines have long made use of, to efend the articles of faith denied by the re-rmers. This is no more than what might be xpected from men who make but a superfi-al investigation of the true constitution of ie church, of the promises given to it by hrist, and of the way in which Christian an-quity has understood these matters. This nvoluntary homage paid to truth has found ubscribers and admirers not only in Oxford, ut over all England, and it cannot appear ex-raordinary that such a movement should have ound an echo in the minds and convictions of nany on this side of the Atlantic. Hence at he late general convention the tractarian party was respectably represented, it is said, and he Puseyite tendency of many sufficient to reate a panic among the Calvinistic members, who appeared to be the more numerous. Ac-usations of heresy and corruption were pre-erred against those, who had committed the unpardonable crime of yielding their assent to arguments which seemed to them unanswera-ble: but as the latter appeared disposed and sufficiently powerful to offer an effectual re-sistance, the matter was squashed, and some-thing like a compromise verdict became the bond of a perfect union and harmony which are said to prevail among the clergy and laity of the episcopal church. The terms of the compromise were, that the bishops in their pastoral letter would raise a hue and cry against the corruptions of popery; in this way did the pastoral letter come into existence, the ill-fated offspring of jarring and conflicting interests, and a sorry pledge of reconciliation between wrangling parents. It seems to be well understood, therefore, that if the high and low church get to quarrelling, the poor papist must come in for a share of the knocks and hard words:

Quidquid delirant reges, plectuntur Achivi.

The bishops, or at least a majority of them, have faithfully complied with their duty in this respect, as imposed on them by the convention, and they have assailed the ancient church with a virulence which would surprise us, were we not accustomed to hear such intemperate language, and with a weakness of argument which forms a strange counterpart to their serious denunciations. We only regret that a sense of decorum did not teach the prelates a little more moderation. In the city of Philadelphia, amid the ruins of Catholic churches, in the midst of a population already guilty of arson and murder, and with the recollection, still fresh in their minds, of riotous scenes that have endangered the stability of our republican institutions, and committed our character, as a nation, before the whole world, the bishops should have deemed it inopportune to fall into the common slang about popery, and select as the object of their abuse and invective, those whose churches had been reduced to ashes. What conclusion would the exasperated mind draw from the pathetic exhortation of the prelates, who after having charged us with "deadly error," after having told their readers of the "blasphemous doctrines of transubstantiation, and the abominable idolatries of the mass," and employed other genteel epithets of the same import, call upon true Christians, in the most charitable tone, to imitate the conduct of Abraham, who was commanded by the Almighty to leave his native country, to quit his relations buried in idolatry, and to seek the land of promise?

"Let us," they say, "leave behind us our idolatrous relations, the Romanists, as he did his wicked kindred in Chaldea!" Few of the bishops' hearers will feel inclined to quit their country as Abraham did, in order to keep clear of papists, but many, no doubt, adhering to the letter that killeth, and neglecting the spirit that quickeneth, would, in the event of a necessary separation, go much further than Abraham, and drive their Catholic brethren

from the country. We do not attribute these motives to the prelates; but we think that the tone of their denunciations is such as to afford them ample reason for regretting its imprudence and rashness in the midst of an excited community.

The issue of the pastoral letter has one feature which does not a little surprise us. The reader has been led to suppose that it is the joint address of the dignitaries of the Protestant Episcopal church. But we know that many among them do not harbor the bitter anti-catholic feelings which are expressed in the pastoral; we know that many of them *do not* consider us as in "deadly error," but willingly and publicly *teach* that we are in the way of salvation; we know that some among them boast of their forming one church with us; an admission that must certainly remove very far from the Catholic church the charge of blasphemy and abominable idolatry; for no one ever dreamed that heathens and Christians formed one church. To mention one fact in proof of what we assert, we will refer to the bishop of the Protestant Episcopal church in Maryland, who encouraged the publication in Baltimore of a work entitled, "What is the Church of Christ," and recommended the same to his people in a pastoral address. This book gives a catalogue of the principal churches throughout the world that are bound together in unity, and in that catalogue the church of the United States (Protestant) and the church of Rome stand side by side! Here then we see one of the bishops solemnly declaring that the Roman Catholic church is a branch of the true church, and again we find him sitting in a convention which teaches in its pastoral letter that the Roman Catholic church is in "deadly error, and infected with abominable idolatry!" We ask, then, did the bishop of Maryland sign this document? Did his associates, who coincided with him in opinion (and several of them do), subscribe, with their eyes shut, to charges against us which they believe to be false? Why did they not protest against this iniquitous proceeding? If, for the sake of peace, they remained silent, they should consider what kind of peace that is which is bought at the expense of truth; as for us, we see in it an exact resemblance of that peace which Pilate and Herod concocted, by uniting in the condemnation of Christ.

After these general remarks, we would wi ingly refrain from entering into the deta suggested by the pastoral; but we think it duty to examine the assertions of this doc ment, that we may apply, at least to son extent, an antidote to the poison that has bee spread abroad, and that the public may kno what degree of credit is to be given to th charges of the Rt. Rev. prelates against th Catholic church. The points, on which the have pronounced, it will be observed, are thos by which the Puseyite clergy have draw nearer to the Catholic communion, and hav cast from it the censure which it received s liberally at the hands of the reformers; suc as the merit of good works, the sacrifice of th eucharist, and the reverence of ecclesiastica antiquity. Before we enter upon these topics however, we shall make an observation, b way of setting in its true light the inconsist ency, the contradiction, nay, the palpabl absurdity of a Protestant's censuring any poin of doctrine which either a Catholic or hi fellow religionists may believe. What is the fundamental principle of Protestantism? Wha is the tenet to which all, without exception adhere, and which is their constituent elemen as Protestants? What was the grand axiom of the religious revolution of the sixteenth century? Was it not that any individual may set aside the authority of men, be they who they may, popes or bishops, of the present day or of ancient times, and is at liberty, after a conscientious reading of the Bible, to determine what he is to believe, and what he is to reject, without any regard to the interpretations of Augustine, of Thomas, of Luther, or of Calvin? Now, if the reading of the Bible and the consultation of Christian antiquity lead Dr. Pusey, Dr. Newman, and others, to the conclusion that there is a sacrifice in the Christian church, or that good works are meritorious, what right has any Protestant to find fault with them? What right have a few American prelates to say to them: "You err; you do not understand the Bible correctly; the Bible rejects the merit of good works and the doctrine of a sacrifice?" Those gentlemen may reply: "We have the Bible as well as you, and we read it as well as you, and we find the merit of good works and the notion of a sacrifice in the Christian church clearly established in the Bible, and so admit-

by all Christian antiquity;" and should American prelates expostulate, and hurl ainst their opponents the accusation of eadly error," of "complete delusion," of bominable idolatry," of "blasphemy," and ier delicate charges of this description, what ould such a proceeding be considered, but a grant dereliction of the Protestant rule of th, and the overthrow of the whole Protest- t edifice? Have Protestants rejected the thority of all councils, of all ages, of all pes, of all doctors and fathers of the church, submit tamely to the dictates of a handful American bishops, who constitute them- lves the infallible interpreters of the word of od, after having denied that infallibility in e whole body of the church? Hence it is premely inconsistent in any Protestant to nsure another Protestant on any point of ith. It is not less inconsistent in a Protest- nt to censure a Catholic, because the Catholic so finds in the Bible the doctrines which he lieves; he considers its testimony convincing, nd far outweighing the arguments of his pponents; and consequently he cannot be ssailed and censured by Protestants without flagrant dereliction, on the part of the latter, f the fundamental principle of Protestantism, iat every one may understand and explain ie Bible in that sense which he deems the iost reasonable.

To come now to the principal points in the astoral. The prelates begin with some re- narks on the covenant of God with Abraham, vhich they call a gospel covenant, and in lluding to it they borrow largely from the easoning and language of St. Paul. On the irst perusal of these remarks we almost hought that the authors of the pastoral were ddressing a body of Jews recently converted o the Episcopalian church. A further exam- nation of them, however, has convinced us hat they furnish an exemplification of what ccurs every day, in quoting the Scripture "in season and out of season." St. Paul was obliged to explain the covenant of Abraham at length. He was surrounded by Jews who told him that the promises of God were made to the Jews, and as the Jews reject the Christian religion or faith in Christ, this faith in Christ or the Christian religion cannot be the blessing promised to Abraham. The apostle throughout his epistles answered this objection, contending that the promises were made, not to the Jews the carnal descendants of Abraham, but to Christians, whether sprung from Jews or gentiles, who imitate the faith and obedience of Abraham, and are thus spiritually descended from him. This view of St. Paul's doctrine would prevent many blunders which are committed in reading his declarations relative to faith and good works. These topics, however, are not for present consideration, and we have seldom to argue with Jews. But we cannot refrain from proposing to the attention of the Episcopalian bishops of America, the following argument, which is plainly conclusive. The promise made to Abraham of a posterity which shall be as numerous as the stars of heaven, and the sands on the sea shore, and of a benediction which was to extend in him and his seed to all nations, is a reality, and, according to the prelates themselves, cannot be made void. All agree that the true posterity of Abraham, as here described, consists of those who profess the true religion of Christ, and hence the faithful are to be as numerous as the stars of heaven, and as the sands on the sea shore. Moreover, this posterity is to endure for ever, and never to be extinguished; and the kingdom of Christ is to be without end. But we ask the Rt. Rev. prelates where this spiritual posterity of Abraham was before the birth of the Protestant Episcopal church in the sixteenth century? Was not the English church, before Henry VIII and Cranmer's time, *papistical*, and as much so as France or Italy is now? and had it not been so from time immemorial? If popery then is idolatry, and no better than the ancient errors of paganism, the promises made to Abraham were void and null during a long lapse of ages; and, since the rise of Episcopalianism, the promises have not been much better fulfilled; for who can discover in a few individuals of jarring and conflicting creeds, calling themselves Anglicans, that posterity which is described to be as numerous as the stars of heaven and the sands on the sea shore, when these individuals are found only in the British islands and a part of North America?

One main object of the pastoral is to deny the merit of good works, though good works themselves are admitted to be necessary. "Faith in Christ as distinct from merit in

man," is stated to be the true principle of religion, and thus do they pretend to guard their followers "from the errors of Rome on the one hand, and those of the Antinomians and Solofidians on the other." The Episcopal church, they tell us, condemns not works of faith as in Abraham; but "she condemns such works as the Jews relied on; such works as the deluded church of Rome relies on as meritorious, and saving by their own operation; works as a cause, not condition of salvation; and such works also the apostle condemns; such works every true Christian condemns." These words of the bishops remind us of the text so often quoted by Christ and St. Paul against the Jews: "Hearing, they hear not, and seeing, they do not understand." They impute to us the belief that good works are meritorious of themselves, independently of the grace of God, whereas it is most obviously the doctrine of our church that a good work should originate in and proceed from the grace of God; if, when performed in a state of grace, and with the aid of grace, it deserves a reward, it is owing to the liberality and infinite mercy of God, who has thought fit to promise this reward to such a work. This is Catholic doctrine, and we wonder, not that a few members of the Anglican church should adopt it, but that others do not admit a doctrine which is evidently conformable to the dictates of reason and wisdom, as well as the authority of Scripture. In any other hypothesis, how can we admit that the rewards of the elect will be different in heaven, as St. Paul so plainly teaches in the Epistle to the Corinthians, comparing them to the unequal glories of the heavenly bodies? "There is one glory of the sun, another glory of the moon, and another glory of the stars; for star differeth from star in glory: so also is the resurrection of the dead." Now if some are to receive a greater glory than others, the difference must come from their having performed a greater number of good works, and having become more eminent in virtue. Any other mode of proportioning the recompence would seem to conflict with the rules of wisdom, order, and justice, which even common sense dictates. This view of the question, independently of innumerable reasons and authorities, is at all events much more in accordance with republican principles, and if any one believes that God will make no account of o efforts in the practice of virtue, but reward only according to his will and without a regard to the good works we have performe he had better cross over to the other side the Atlantic, where he can maintain the views on more aristocratical ground.

But lest one should imagine that we do n represent fairly the doctrine of the Cathol church on the merit of good works, we w here transcribe from the council of Trent th explanation which it gives of the point und consideration, that our opponents may at onc see a part of the Scriptural evidence in its fa vor, and witness the solution of the difficultie which that doctrine may have presented t their mind. Nothing more precise, more satis tisfactory, or more admirable could be said o this subject. Let the reader determine wher the *delusion* lies in relation to the merit of goo works.

"To justified persons the following words o the apostle are to be proposed: 'Abound i all good works, knowing that your labor is no in vain in the Lord.'* 'For God is not un just that he should forget your work and th love which you have shown in his name.'† And again: 'Do not lose your confidence which hath a great reward.'‡ Hence to those who work well till the end, and hope in God life everlasting is to be proposed, both as a grace mercifully promised to the sons of God through Jesus Christ, and as a reward to be faithfully given to their good works and merits according to the promise of God. This is the crown of justice which after his fight and course the apostle said was laid up for him to be rendered to him by a just Judge, and not to him only, but also to all them who love his coming.§ And thus we do not establish our own justice as coming from us, neither do we deny or repudiate the justice of God. For the justice which we call ours, because it becomes inherent in us when we are justified, is also the justice of God, because it is poured into us by God through the merits of Christ. Indeed this should not be omitted, that, though so much efficacy is attributed in holy writ to good works, that Christ promises not to leave without reward even the one that will have given a cup of cold water to one of his little

* 1 Cor. 15, 58. † Heb. 6, 10. ‡ Heb. 10, 35.
§ 2 Tim. 4, 8.

ies, and the apostle asserts that our present ibulation, which is momentary and light, orks for us above measure exceedingly an ernal weight of glory; still we are far from ying that a Christian is to trust or glory in mself and not in the Lord, whose goodness wards all men is such, that he is willing to count merit in them what is a gift of his. And ecause we all offend in many things, every one to have before his eyes not only the mercy nd goodness of God, but also his severity and dgment, and none, though he be not conious to himself of any thing, should judge imself."*—Ses. vi, cap. 16.

But the point which seems to have mainly nlisted the zeal of the Anglican prelates, is ne Catholic doctrine regarding the propitiory character of the mass.

"How widely spread among the Romanists a similar (to that of the Jews) opinion, that the acrifices of the Christian altar atone for sin? Yea, not only in the Roman church, but in some who pretend to have rejected her errors, the ame dreadful perversion of the truth seems to revail; and will not God visit his gentile church s he did Jerusalem of old, for this sin?"

Here we have denunciation enough, not only gainst Rome, but also against all tractarians who have been so unfortunate as to find no way of answering the arguments from Scripure and tradition, which prove that there is a rue sacrifice among Christians, and that this acrifice is a propitiation for sin, as well as an act of thanksgiving for favors received, and a petition for blessings to be obtained. We cannot enter upon the development of these arguments; we refer the bishops to our theologians, and particularly to a work which can easily be obtained; we allude to Bishop Kenrick's Dogmatical Theology.† We shall simply remark that the admission of an atoning power in the mass derogates not in the slightest degree from the excellency and infinite value of the sacrifice of the cross, the assertion of the right reverend bishops to the contrary notwithstanding. So plain and reasonable is the Catholic doctrine on this subject, that in order to assail it with any thing like plausibility, it is necessary to distort and misrepresent it. But the Catholic church no where says that the sacrifice of the cross did not satisfy God fully for the sins of men, and that a new sacrifice was necessary in order to complete the atonement. She no where says that the blood of Christ shed upon Calvary had the virtue of obtaining forgiveness only for one-half or one-third of man's transgressions, and that the mass is the means of cancelling the remainder. Such a doctrine would be considered impious and blasphemous among Catholics, as well as among the prelates of the late convention; but this is altogether a distorted view of the mass; so much so, indeed, that no one ever dreamed of defending it. It is a mere creation of Protestant fancy. Our opponents are so very pugillistic that they do not hesitate to conjure up monsters for the purpose of combating and destroying an imaginary foe.

The Catholic doctrine teaches that Christ, by his death and the effusion of his sacred blood, offered a full and complete ransom for the sins of the world; and no language is in more common use amongst us, than to affirm that one drop of his sacred blood would have been sufficient to redeem not *one* only, but a million of worlds. But we believe also that Christ did not *apply* to all indifferently the fruits of his redemption; otherwise, we would all, whether good or bad, belong to the number of the elect; and it would be an easy matter to put an end to religious controversies; even religion itself would be superfluous. But Christ himself instituted the means by which the fruits of his redemption are to be applied to every individual, and those means are the sacrifice of the mass, and the sacraments; not indeed when they are resorted to in a mere outward manner, but with sentiments of faith, piety and devotion; otherwise, far from being a means of sanctification, they become an occasion of sacrilege. Such being our doctrine, is it not strange indeed that certain men should discover idolatry, blasphemy and abomination, in what would appear so reasonable to any reflecting mind?

But what arguments do our Rt. Rev. censurers urge against us? As they have not deemed it beneath their dignity to enter the controversial arena, we have an opportunity of placing before our readers a specimen of their logic.

Mosaical and gospel ordinances "are both shadows on the dial of time, during the day of probation allotted to the church of God. Jesus Christ himself is the true and the only *Gnomon* marking every moment by his ordi-

* 1 Cor. iv, 4. † Vol. iii, p. 251—291.

nances, from the creation to the end of time. On this dial, at high noon, emphatically styled 'the fullness of time,' when the Sun of righteousness was at his own meridian, no shadow was cast on the dial; all, all was fulfilled. 'It is finished,' said the spotless Lamb of God, as he poured out his life-blood for sinners. 'It is finished,' the atonement is made, which nothing else could or can make from the beginning to the end of time."

We shall say nothing of the astronomico-theological jargon of this passage, further than to state our opinion that the writer seems to have had clearer ideas on the subject of dialling than on Catholic doctrine and the council of Trent. The argument contained in this passage is clearly and palpably reducible to this overwhelming enthymeme: "Christ on the cross declared 'It is finished;' therefore there is no atonement in the mass." It is plain that our right reverend accusers lay great stress on this demonstration; for the words "it is finished" form the burden of their proof. We should like to know then what they would reply to a libertine who would argue in this manner: Christ on the cross declared, 'It is finished,' therefore I need not be solicitous about my sins; they are all fully atoned for. "Come then, let us enjoy the good things of this world; let us fill ourselves with costly wines; let us crown ourselves with roses; let no meadow escape our riot."* The bishops would probably answer with the inspired writer, a few verses below, "these things they thought, and were deceived, for their own malice blinded them, and they knew not the secrets of God." Now let them apply this answer to the point under consideration. If all is finished according to the singular interpretation they give to the words of our dying Saviour, how can baptism be necessary, as they themselves teach in their pastoral? We little expected to hear this doctrine maintained by them, after having informed us that these ordinances are only shadows, like those of the old law. Again, if all is finished, in the sense of our opponents, why does St. Paul tell us so positively that Christ is "always living to make intercession for us?"† Would not the bishops have had more reason to charge St. Paul with blasphemy for saying that Christ interceded yet for us, after all has been "finished," than to condemn the Catholic church for her doctrine respecting the ma
But the words of St. Paul, and those of Chri
"all is finished," are explained in a ve
natural and satisfactory manner, when und
stood according to the council of Trent,
mean that Christ offered his death as the pri
of our ransom, and a full price it was; but
has remained in a permanent state of sacrific
being always, as the Scriptures have repr
sented him, "the Lamb standing as it we
slain,"* to make intercession for us, and app
to us the merits of his death. It appears
us that nothing could be more puerile ar
insignificant than the argument which th
bishops have drawn from the words "all
finished." A child just taught the elemen
of the Christian faith would deserve a sever
reprimand for such an incongruous interpre
tation; and no one, who has read the Oxfor
tracts, could refrain from smiling at the shal
lowness and simplicity of a writer who woul
undertake to subvert the testimonies of Scrip
ture and tradition by such paltry mysticism a
we have just exposed in the interpretation o
the words "all is finished."

We shall examine another passage in th
pastoral before us, to acquaint our reader
with the strange position to which Protestant
have been reduced. This passage refers t
human authority, or to authoritative interpre
tation in religious matters. The bishops dis
card the authority of the fathers, and substitute
in its place the authority of those who framed
the thirty-nine articles of the church of Eng
land. We will give the words of the pastoral
letter itself, on this singular doctrine, which
makes human reason supreme in matters of
faith.

"The articles of our church afford us stable
ground on which to stand in guarding you
from these errors of the church of Rome.
Take these articles in the sense of their fram
ers, and as set forth and investigated by the
most distinguished divines, and there can be
no mistake. These articles thus interpreted,
we hold in great reverence, and entreat you to
consider them in the same light, listening to
no interpretation that will draw you from the
Protestant faith. Besides the articles, we
commend to your serious consideration the
homilies of our church; and next to these,
the pastoral letters unanimously adopted by
this house of bishops, and set forth to the
whole church. Examine these pastoral let-

* Wis. ii, 6. † Heb. vii, 25.

* Apoc. c. v, 6.

s, and you will see how decidedly they ıdemn all leaning to papal Rome on the ə hand, and antinomian errors on the other. ow they warned you against the over-valua- n of the fathers, so as to rank with the holy riptures as a joint rule of faith, and at the ne time how they freely admit their author- as evidence in matters of fact when deter- ning what are the books of holy Scripture, d what was the primitive worship of the urch. Nothing can be more decided than ə testimony of disapprobation borne by these storal letters against the Romish doctrine purgatory, the invocation of saints, the premacy of the pope, and the idolatries volved in the doctrine of transubstantiation." In plain English, this would run as follows: ıre not for the fathers of the church, no atter what they may have taught; you are set no value on their interpretation of the ble, and the interpretation admitted in their ne. But, instead of this, you are to adopt e interpretation of Scripture, as furnished Cranmer, and approved, revised and amend- by the English parliament, and constituting e thirty-nine articles of the church of Eng- nd. Now the question which presents elf for consideration is simply this: Who ere the fathers whose authority is thus set ide, and what are the men whose doctrine substituted in the place of their teaching? The fathers, it will at once be admitted by l, were men of eminent sanctity and learn- ıg, who lived in such times and places as ndered the teaching and observances of the postles easily discoverable. They were men ho devoted their attention and their whole fe to the meditation and preaching of gospel uths; they were men who sacrificed every ıing on earth for Christ's sake, and many of ıem laid down their life in testimony of the ıith which they taught. They were men ho practised to the letter all the lessons of erfection which had been delivered by the aviour; and hence they were venerated in heir own and in following ages, as men who ad been raised by the Spirit of God, not for he purpose of inventing and proclaiming ıew dogmas, but to expound the true doctrine f the church, and vindicate it from the attacks f its adversaries. Common sense, therefore, ells us that, if any authority is venerable, it s the authority of those holy fathers and doc- ors, who speak not in their own name, but nerely as the expounders of the doctrines aught by the church, and as witnesses of the belief held by the Christians of their time. It would be idle to object that their authority cannot prevail against the Scripture; for they never set their authority in opposition to that of Scripture, nor did any Catholic ever prefer them to the Scriptures. Did not the fathers possess and study the same Scriptures that we have? What was their chief occupation but to read and meditate their sacred contents, according to the advice of St. Jerom, "tenenti codicem somnus obrepat, et cadentem faciem pagina seneta suscipiat?" If any man say then, for instance, I reject the invocation of saints, as taught by the fathers, because the Scripture rejects that invocation, he manifestly blinds himself; for how could the Scripture condemn this invocation, and the fathers, who read it continually, not have perceived it? They were well acquainted with the scriptural passages that are adduced against this invoca- tion, and the very fact, that with this know- ledge they still maintained the doctrine to which we have alluded, is a clear proof that a differ- ent interpretation of the Scriptures is erroneous; for no man of sense will ever prefer his indi- vidual judgment to the concordant opinion of men who are eminent in wisdom and know- ledge, particularly when they are well aware of the difficulties which are urged against their view, and yet make no account of them. We have taken the invocation of saints for the pur- pose of illustration, but our remarks may easily be applied to the other points of doctrine taught by the fathers.

Who are now the men that we are told to follow instead of the fathers, and to whose authority and interpretation, correctly under- stood, all the members of the Episcopal church are required to bow down with due subjection and humility? They are the framers of the thirty-nine articles. Now we beg the reader's attention to the following short account of these articles, which we extract from a Protestant encyclopedia.* The article is written, we be- lieve, by an English churchman.

"The articles of the English church are thirty-nine in number, the substance of which was first promulgated in forty-two articles by Edward VI in 1553. Under Henry VIII a committee was appointed for the formation of ecclesiastical laws, which was renewed under his successor, and in 1551, according to Style, 'the archbishop (Cranmer) was directed to

* Brande's Encyclopedia, *Art. of Faith.*

draw up a book of articles for preserving and maintaining peace and unity of doctrine in the church, that, being finished, they might be set forth by public authority.' From this and the details that follow, it seems that Cranmer COMPOSED the articles in their original form. . . . On the accession of Elizabeth these articles were REMODELLED by Archbishop Parker, who OMITTED four of them, INTRODUCING four NEW ones, and ALTERING seventeen. These were again REVISED by convocation in 1563, some ALTERATIONS made and the number reduced to thirty-eight. The thirty-ninth was RESTORED on a final REVIEW by Parker, in 1571, and then imposed on the clergy for subscription."

It appears then that Cranmer, Parker, Edward VI, Elizabeth, and the *eminent* divines of the upper and lower houses of parliament, were the framers of the thirty-nine articles; these are the individuals whom the pastoral letter would substitute in place of the fathers, as far superior to them in learning, in piety, and in knowledge of evangelical doctrine. Could there be a greater mockery of things, or a more serious insult offered to the good sense of a sincere inquirer after truth? Let any one read the life of an Augustine, a Jerom, an Ambrose, whose authority our opponents wish to set aside, to make room for that of Cranmer, who was the first compiler and the real author of the thirty-nine articles, and he will not be at a loss to determine on which side lies the greater probability of a right interpretation of Scripture. Such personages as Augustine, Ambrose, and a host of others, will appear in the light of godly men, while Cranmer will appear as a hypocritical and ambitious spirit, who obtained an ascendancy in the court of a dissolute prince by his vile flattery; who perjured himself on many occasions in order to obtain and secure the station he enjoyed; who solemnly pronounced the marriage tie valid or null, at the pleasure of his royal master; and who performed acts of meanness and cruelty that would be disgraceful even in the vilest wretch.* This man was the framer of the thirty-nine articles, and this is the man, we are told, who possessed the gift of evangelical knowledge in a greater degree than all the fathers of ancient and primitive times. This is the man whose articles of belief are held in such great veneration by the writers of the *Pastoral Letter*. "Take these articles in the sense of their *framers*, and there can be no mistake."

Crushing logic, indeed! If we take the articles in the sense of the fathers, and of the whole body of Christians, *there would be no mistake*, but if we take them as remodelled, enlarged, contracted, revised, altered, and finally reviewed, and imposed on the clergy for subscription, *there can be no mistake!* We know not what others may think, but we cannot but view all this as a farce profoundly humiliating to the human mind. How can bishops propose to the reverence of reasonable men articles which, considering their historical growth, look much more like the fluctuating announcements, in the newspapers, of the Parisian and London fashions, than the immutable tenets of revealed religion?

There is another flagrant contradiction in the above quoted passage of the pastoral letter which calls for some notice; after this we shall have done. The bishops admit the authority of the holy fathers, "as evidence in matters of fact, when determining what are the books of holy Scripture, and what was the primitive worship of the church." If the bishops admit the authority of the fathers in determining what are the genuine books of Scripture, why do they not admit as Scripture all the books which the Christian church admitted at the time of the apparition of the reformed doctrines? The books of Esther, Tobias, Judith, Wisdom, &c., were then admitted as a part of Scripture, by the oriental and occidental churches, and this general agreement could never have occurred, if the fathers had discarded these books from the catalogue of inspired writings. St. Jerom tells us that the fathers of the council of Nice, admitted by Anglicans, we believe, rank the book of Judith among the Scriptures. This book, however, is rejected by our Episcopalian brethren. It follows, therefore, that in determining the scriptural books, they did not follow the Christians, but the Jews; not the holy fathers, but the rabbins, or rather only a portion of the latter; for though the Jews of Palestine did not place these books among the inspired writings, those of Alexandria did; these books being found in the edition of the Scriptures which they used, called the Septuagint, and the apostles, who quote the

*See *Macauley's Miscellanies*, vol. i, p. 208 and seqq., where Cranmer is proved to have been devoid of the most essential qualification of a Christian minister.

ptuagint, gave them an unquestionable au-
ority, or rather removed all doubt that might
ve remained on this subject. The bishops,
their pastoral, admit likewise the authority
the fathers for determining the primitive
orship of the church. If so, they are bound,
spite their gratuitous assertion to the con-
ary, to admit a purgatory, the invocation of
ints, the supremacy of the pope, and tran-
bstantiation. But, not to imitate the ex-
nple of our right reverend opponents, who
lvance assertions without proof, we will
ke the liberty of transcribing here a passage
on each of these points, showing from the
thers what was the worship of the primitive
hristians.

In relation to purgatory, Tertullian says: Let widows pray for the souls of their eparted husbands, and ask rest and peace for iem. Let them also offer annual sacrifices r their repose. For those who neglect these ious duties have renounced all love and affec-on for their departed husbands."* On the ivocation of saints, St. Chrysostom has these ords: "The tombs of the servants (Peter nd Paul) of him that was crucified, are more agnificent than the palaces of kings, not so uch by the beauty of their structure, which owever is not wanting, as by the concourse f people that visit them. For even he who ears the purple draws near to these tombs, nd laying aside his pageantry and pomp, ppeals in a standing posture to the saints hat they may assist him by their prayers. He who wears the diadem, selects the fisher-nan and the maker of tents, even after their eath, to be his patrons before God."† St. renæus thus speaks of the Roman pontiff: 'As it would be tedious to enumerate the vhole list of successions, I shall confine myself to that of Rome, the greatest and most ancient and most illustrious church, founded by the glorious apostles Peter and Paul, receiving from them her doctrine which was announced to all men, and which, through the succession of her bishops, is come down to us; to this church, on account of its superior authority, every other must have recourse, that is, the faithful of all countries."* In fine, on transubstantiation, St. Ignatius, bishop of Antioch, in the first century, speaks as follows: "These Gnostic heretics abstain from the eucharist and from prayer, because they do not acknowledge the eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father by his goodness resuscitated; rejecting, therefore, the gift of God, they die in their disputes."†

In conclusion, we may ask whether the blow aimed at the Catholics in the pastoral will produce the effect intended by the writers of it? We confidently say no. It is not by mere words and assertions destitute of proofs, that the convictions of men can be changed. The prelates have aimed at eradicating Puseyism from this country, and thus establishing harmony and concord in their church; but in this they have failed, and they must fail, as long as they do not give a learned and lucid refutation of the *tracts*. The reasons and arguments of the *tracts* will weigh more with Puseyites than the assertions and declamations of the prelates. The Puseyites will then look upon the document published by the bishops as the last gasp of superannuated Calvinism, which a new and more equitable generation will eventually drive out of the pale of the Anglican church, as it has already been driven out of the field of controversy.

* De Monog. c. 10. † Hom. 26, 2 Cor.

* Adv. Hær., l. 3, c. 3. † Ad. Smyr.

DAVID AND BATHSHEBA.

BY MRS. A. H. DORSEY.

THE golden hues of eve, now richly blent
With purple tinge and crimson glow, hung bright
O'er Israel. The rose of Sharon heard
The bulbul's plaintive tale of love, and breathed
A luscious sweetness on the evening air,
While on the pomegranite's ripe red lip
The dew distilled its transitory gems.
Low sang the fountain in the olive's shade,
And chimed so softly with the fragrant winds
That wrestled with the dark bright leaves above,
That as the weary sentinel passed forth
And back again across the king's broad court,
He paused, and, leaning on his javelin,
Dashed his rough hands athwart his moistened brow,
And bared his head in sweet refreshment there,
And uttered thanks.

Upon the palace roof,
Beneath the shadow of the broad-leafed palm
Which fringed the terraces, King David sat
Beside his harp, upon whose golden strings
One hand fell lightly, making, with the breeze
That gently whispered there, low melodies,
While ever and anon the other paused
And fondly smoothed Bathsheba's burning brow,
Who, with her white arms clasped upon his knees
Whereon her head reposed, sat at his feet,
Enduring with a silent agony
The death of her first born.

Her ebon hair
In graceful waves hung like a mourning veil
Around her sad recumbent form, and swept
In glossy rings the marble floor, while back
With careless haste the broad phylactery
And jewelled signet of her queenly state
Were thrown, as if the brilliance of each gem
Were bitter mockery on that high brow
So pale and stricken.

From her half closed eyes
Tear after tear gushed o'er her pallid cheeks,
And fell unheeded on the costly pearls
That decked her purple robes and sandalled feet.
The beauty of her ripened lips had paled,
The quivering of their rosy pulses ceased,
As if the white wing of the mighty one
Who froze the warm blood in her darling's heart
Had rested there.

Words inarticulate
At first, the echoes of her wounded heart,
Were spoken sadly now, and then the king,
Who read her troubled thoughts, clasped tenderly
Her folded hands in his, and upward gazed
With heavenward prayers upon his silent lips,
While she in accents low bewailed her child,
And stretching forth her hands, called on his name,
As if the boy had risen from the dust,
And stood with life's full glory in his smile
Beside her knee, then pressing her hot brow,
Remembered 'twas a vision which her love's
Wild agony had conjured up, and wept
Again the lava tears of bitterness,
While from the turbid fountains of her heart
Came burning words, which, like the siroc's breath,
Were laden with despair.

"No more, oh king!
Will his soft cheek press thine, or his dark eye
Flash brightness into thine, cold, cold and dim;
The darkness of the lonely sepulchre,
With its damp chill, rests on thy darling's brow!
Oh! why did not the hand that laid thee low,
My child, crush me! why do I live to feel
That thou art not, thou, once so bright and fair,
So like a dream of some fair heavenly thing?
I miss thy footfall where the fountains play,
And hear no more thy laughing bird-like tones
Which with the rosy morn brought joy to me.
I feel not on my cheek thy fragrant breath,
Or on my brow thy dewy lips!

"They're cold—
They're stilled for aye, yet thou, oh! king, canst smile
As when the soft curls of thy boy's fair head
Lay on thy royal breast, like shreds of gold,
And sweet caresses from his dimpled hands
Lit up thy forehead's majesty with bliss.
Smile, though the altar where was garnered up
Thy heart's best, purest gem in ruin lies,
While the refulgent rays that beamed thereon
With an unearthly joy——"

A flush of pain,
A pallid agony—one hallowed tear
Passed o'er King David's face, but this was all.
As at his feet Bathsheba sank again,
Helpless, and throbbing like a wounded bird,
He swept his fingers o'er the golden strings
That tuned his harp to melody, and soon
Upon the hushed still air of eventide,
A plaintive thrill of music came, which fell
Upon that stricken mother's fainting heart
Like heavenly dews upon a withering leaf.
With eyes upraised in peace ineffable,
And holy brow, whose rapt expression lent
A softened glory to the waving hair,
Whose shining masses o'er his shoulders fell,
The king with voice attuned to cadences
Of melting richness sang:

Weep not Bathsheba!
Lo! the God of Israel called him
To his palaces of light:
Wouldst thou like a cloud enfold him,
Hide him from the Lord of might?

While he lingered,
And the warm blood slowly quivered
Though each fair and rounded limb,
Prayers that he might be delivered,
Mingled with my evening hymn.

Sackcloth and ashes!
Tears of anguish, days of fasting,
Minutes doled by grief's decay,
Hope and fear alternate lasting,
Humbly marked my grief-worn way.

'Twas vain, Bathsheba!
All my weeping—all my anguish,
Could not raise him from the dust;
And while here in grief we languish,
He can never come to us.

Jehovah loved him!
And the white winged seraphs bore him
To the shelter of his breast;
Prayers and tears can ne'er restore him
From that long eternal rest.

Calmly, Bathsheba!
Wait until life's grief-worn story,
With its dreams, grow cold and dim,
Then high o'er yon arch of glory
We will gladly soar to him.

Triumph, O Israel!
For the Lord Jehovah reigneth;
We his chosen people are:
All of peace and all that paineth
Springeth from our Father's care!

And thus the king in sweet triumphant strains
Threw angel halos o'er the boy's fair dust,
And yielded him without a murmuring thought
Into the hands of Him who gave him life;
And though the victim seemed the conqueror
In all his warlike victories—in all
His kingly deeds and high triumphant state,
He ne'er had honored so his royal race
As when he bowed with meek submission down
To the great God who thus had stricken him.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 724.

THE Rev. Mr. Carroll, after having concluded the controversy with Rev. Mr. Wharton, retired to his maternal home in Montgomery county, where he resumed his sacred duties as a missionary priest. Attached to the domestic mansion was a room fitted up as a chapel and library, and here he offered the holy sacrifice daily, and in the intervals between his active labors, throughout the country for many miles around, employed himself in the studies of a Christian scholar. At the distance of half a mile from his residence was the church in which he officiated on Sundays and holidays, an humble frame building of about thirty feet square, which still remains, though often patched and seldom painted, a frail and tottering memorial of its saintly pastor, and an evidence of the humble condition of Catholics sixty years ago. His correspondence with his ancient brethren in Europe continued during the whole time of his abode at Rock creek, and was a source of great pleasure as well as of useful information to him. Although the letters of himself and his correspondents were only intended for the eye of the friend to whom they were respectively addressed, and were written without the careful preparation which would have been bestowed on writings for the public; many of them are admirable for their style of composition and their judicious views, and sound reasoning, while they are edifying testimonies of their author's pious resignation to the divine will, and of unabated confidence in the goodness, wisdom and power of Almighty God.

Letters from his former brethren in Europe gave him information of the course of events there in which religion was interested, and he was cheered by the extraordinary intelligence, conveyed to him by some of his correspondents, of the preservation of a portion of the late Society of Jesus in Russia, and the flattering hopes which the protection of the empress, with the approbation of the pope, authorized of its future usefulness.

Writing from Rock creek in 1783, he thus replies to one of his correspondents: "God grant that the little beginning in White Russia may prove a foundation for erecting the society upon once again; but I cannot help wishing that the protectress of it were a more respectable character than she has been often represented." And in 1784: "Your intelligence from Russia, though not quite new to me, is truly comfortable. What a wonderful display of the power of Divine Providence over the wily politics of wicked and oppressive tyranny of powerful men would a general restoration of the society exhibit! I say a restoration, for with all my penetration I cannot discover the argument made use of to evince that it was never totally destroyed; and I do not choose to surrender the clearest principles of reasoning for the sake of supporting the credit of some pious prophecies and visions."

He was often advised of the movements of the Catholic nobility and gentlemen in England, and especially of the progress of measures directed to obtain some ameliorations of the laws then in force in that country against Catholics. In a letter to F. Plowdin, September 18th, 1784, he thus expresses himself: "You appear to me to be in the strangest situation I ever knew a civilized government in my life. You blame Lords Stourton and Petre for interfering in elections; if they have done so to the prejudice of their fortunes, they are censurable: but if they took part no otherwise than as independent men, openly avowing their sentiments, I cannot see why they are to blame, or why the king should be displeased with the Roman Catholics because a few of that body

opposed some of his minister's favorites. We should not deserve the countenance of any government if we were never to dare to act from the impulse of our reason, and as men having an interest in the common concerns of our country. To be candid, I must think it betrays a littleness of mind in the king to which a man, as knowing and well read as he is said to be, ought to be superior."

Among the deep forests that still crown the high banks of Rock creek he found recreation and repose, and in the occasional society of a friend was happy in being removed from the turmoils of the world, and from those scenes which had been marked by the disasters of his beloved society. But a more active career awaited him. On the 8th of November, 1784, he received from De Marbois, then minister from France to the United States, the following courteous letter, dated

"New York, *October* 27, 1784.

"Sir:—I have the honor to transmit to you a letter which I have received with the despatches of M. le Comte de Vergennes. I judge by the address of that letter that his holiness has concluded his choice in regard to the head of the Catholic church on this continent. I congratulate myself in being one of the first to assure you that this choice will give general satisfaction. I am about to set out for Trenton, and desire earnestly that Maryland may be represented in congress by one of your relations. If your nomination should produce any other communications between our court and the holy see, I will exert myself to contribute to your service.

"I am with respect, M. L'Abbé,

"Your very humble and very

"Obedient servant,

"De Marbois."

"*To Rev. John Carroll.*"

The letter of the French minister enclosed a packet addressed to the "Rev. Dr. John Carroll, superior of the mission in the thirteen United States of America;" but it contained only an authority to publish the general jubilee of 1775, and was of course evidence of his previous appointment of superior, and the formal testimonial of which had not yet been delivered, without which he was not competent to act. This was received, however, about three weeks later, on 26th of November, 1784, and was in accordance with the request of the Catholic clergy in this country, which had been laid b fore the holy see by their agent, the Rev. M Thorpe. The decree was in the followi words:

"The sacred congregation, on the report the Rev. Stephen Borgia, its secretary, declar superior of the missions in the thirteen Unit States of North America, the Rev. John Ca roll, secular priest, with authority to exerci the functions which regard the government the missions, according to the tenor of the d crees of the sacred congregation and of the f culties granted to him, and not otherwise n in a different manner.

"Given at Rome the 9th day of June, 178

"L. Cardinal Antonelli, *prefect.*"

"S. Borgia, *secretary.*"

Accompanying the above were the follow ing:

"Audience of the most holy father, held Jun 6th, 1784.

"Our most holy father, by Divine Provi dence, Pope Pius VI, on the report of the un dersigned, secretary of the sacred Congregatio de Propaganda Fide, granted to the Rev. John Carroll, superior of the mission in the thirteen United States of North America, the faculty of administering the sacrament of confirmation in the said provinces during his superiorship—the said faculty to be exercised in accordance with the rules prescribed in the instruction published by order of this congregation on the 4th May, 1774.

"Given at Rome, in the house of the congregation, on the day and in the year mentioned above.

"Stephen Borgia, *secretary of the sacred congregation de prop. fide.*"

"Rome, *June 9th,* 1784.

"Very Rev. Sir:—In order to preserve and defend Catholicism in the thirteen United States of North America, the supreme pontiff of the church, Pius VI, and this sacred congregation, have thought it extremely proper to designate a pastor who should, permanently and independently of any ecclesiastical power, except the same sacred congregation, attend to the spiritual necessities of the Catholic flock. In the appointment of such a pastor, the sacred congregation would have readily cast its eyes on the Rev. John Lewis, if his advanced age and the labors he has already undergone

the vineyard of the Lord, had not deterred from imposing on him a new and very heavy ırden; for he seems to require repose rather an arduous labor. As then, Rev. Sir, you ıve given conspicuous proofs of piety and al, and it is known that your appointment ill please and gratify many members of that public, and especially Mr. Franklin, the emi- nt individual who represents the same re- ıblic at the court of the Most Christian king, e sacred congregation, with the approbation his holiness, has appointed you superior of e mission in the thirteen United States of orth America, and has communicated to you ıe faculties which are necessary to the dis- harge of that office: faculties which are also ommunicated to the other priests of the same ates, except the administration of confirma- on, which is reserved for you alone; as the nclosed documents will show. These arrange- ients are meant to be only temporary.

"For it is the intention of his holiness soon charge a vicar apostolic, invested with the tle and character of bishop, with the care of ose states, that he may attend to ordinations nd other episcopal functions. But, to accom- lish this design, it is of great importance that ve should be made acquainted with the state f the orthodox religion in those thirteen states. Therefore we request you to forward to us as oon as possible a correct report, stating care- ully the number of Catholics in each state; what is their condition, their piety, and what abuses exist; also how many missionary priests labor now in this vineyard of the Lord; what are their qualifications, their zeal, their mode of support. For, though the sacred con- gregation wish not to meddle with temporal things, it is important for the establishment of laborers that we should know what are the ec- clesiastical revenues, if any there are, (and it is believed there are some.) In the meantime for fear the want of missionaries should deprive the Catholics of spiritual assistance, it has been resolved to invite hither two youths from the states of Maryland and Pennsylvania, to educate them at the expense of the sacred con- gregation in the Urban college: they will after- wards, on returning to their country, be substi- tutes in the mission. We leave to your solicitude the care of selecting and sending them. You will make choice of those who have more pro- mising talents and a good constitution, who are not less than twelve, nor more than fifteen years of age; who by their proficiency in the sanctu- ary may give great hopes of themselves. You may address them to the excellent archbishop of Sileucia, apostolic nuncio at Paris, who is informed of their coming. If the young men selected are unable to defray the expenses of the voyage, the sacred congregation will pro- vide for them; we even wish to be informed by you frankly and accurately of the necessary travelling expenses, to serve as a rule for the future. Such are the things I had to signify to you; and whilst I am confident you will dis- charge the office committed to you with all zeal, solicitude and fidelity, and more than an- swer the high opinion we have formed of you, I pray God that he may grant you all peace and happiness.

"L. Card. Antonelli, *prefect*."

"Stephen Borgia, *secretary*."

These documents were accompanied by a very kind letter from the nuncio dated

"Paris, *July* 5th, 1783.

"I have the honor, Sir, to send you the packet herewith which the congregation of the propa- ganda have committed to me. I am much gratified at the confidence which his holiness places in you, and the esteem in which he holds your merit. You will see by the letter which that congregation writes you, that it em- powers you to send two young Americans to Rome, there to be raised to the ecclesiastical state, and to fill one day the functions of mis- sionaries in your country. I do not doubt but you will give all attention in their choice, be- cause they should be competent to the object for which they are destined. I beg you will procure their passage with the least possible delay, and to accompany them with an open letter in Latin or French. This letter will serve to make them known to the bishop or other ecclesiastical superior of any port of France in which they may arrive, to whom they can have recourse in case of need. If they arrive in the port of L'Orient, or that of Nantes, or any other near Paris, they can present themselves in that capital, where I will assume the care of forwarding them to Rome. If it be at Bayonne or Bordeaux, they can take the route to Marseilles, and there present themselves to Mr. Ranzoni, consul of his holi- ness, whom I shall previously instruct to facili- tate their passage to their destination. Nothing

can be added to the sentiments of esteem and consideration with which I have the honor to be,

"Sir, your very humble servant,

"† J. Doria Pamphilii, *archbishop of Seleucia, nuncio of the pope.*"

"To M. L'Abbé Carroll of Maryland, apostolic missionary."

It has been seen that our minister at the court of France had been consulted by the pope's nuncio about the appointment of a chief pastor for the Catholic church in the United States, and it will also appear that great deference was paid to his designation of the individual whom he thought most eligible for that important station.

The following extract from the private journal kept by Dr. Franklin, while in France, belongs to the history of this transaction.

"1784. July 1st.—The pope's nuncio called and acquainted me that the pope had, on my recommendation, appointed Mr. John Carroll superior of the Catholic clergy in America, with many of the powers of a bishop, and that probably he would be made a bishop *in partibus* before the end of the year. He asked which would be most convenient for him, to come to France, or go to St. Domingo, for ordination by another bishop, which was necessary. I mentioned Quebec as more convenient than either. He asked whether, as that was an English province, our government might not take offence at his going thither? I thought not, unless the ordination by that bishop should give him some authority over our bishop. He said, not in the least; that when our bishop was once ordained, he would be independent of the others, and even of the pope—which I did not clearly understand. He said the Congregation *de Propagandâ Fide* had agreed to receive and maintain and instruct two young Americans in the languages and sciences at Rome; (he had formerly told me that more would be educated *gratis* in France.) He added, they had written from America that there are twenty priests, but that they are not sufficient, as the new settlements near the Mississippi have need of some.

"The nuncio said we should find that the Catholics were not so intolerant as they had been represented; that the inquisition in Rome had not now so much power as that in Spain, and that in Spain it was used chiefly as a prison of state. That the congregation wo have undertaken the education of more Am ican youths, and may hereafter, but that present they are overburdened, having so from all parts of the world. He spoke ligh of their new Bostonian convert (Thaye conversion); that he had advised him not go to America, but to settle in France. Th he wanted to go to convert his countryme but he knew nothing yet of his new religi himself," &c.*

The appointment of Rev. Mr. Carroll to t important office of superior gave univers satisfaction; but the intimation from Rome the pope's intention to appoint a bishop w not so favorably received by a portion of t clergy. At the meeting of the five delegat of the clergy in November, 1783,† the sent ments of those present were expressed on th subject, and one of them had prepared a lett to Rome, stating their objections, which, h declared, if not adopted by the delegates, h would send in his own name. Without ap proving the style of that letter, his colleague agreed to send it in their joint names to th Rev. Mr. Thorpe, their agent in Rome, to b presented or withheld, as he should thinl proper; and he very judiciously declined pre senting the letter. The repugnance to th appointment of a bishop seems to have sprung from some hope entertained of a restoration o the Society of Jesus in this country, in which

* Sparks' Life and Writings of Dr. Franklin, vol. i, p. 581. The venerable Franklin seems to have had other ecclesiastical business to attend to in France, while devoting himself to the great political interests of his country. The following extracts from his private journal are curious and amusing.

Friday, July 16, 1784.—Received a letter from two young gentlemen in London, who are come from America for ecclesiastical orders, and complain they have been delayed there a year, and that the archbishop will not permit them to be ordained, unless they will take the oath of allegiance, and desiring to know if they may be ordained here. Inquired, and learned that, if ordained here, they must vow obedience to the archbishop of Paris. Directed my grand-son to ask the nuncio if their bishop in America might not be instructed to do it literally?

Saturday, 17th.—The nuncio says the thing is impossible unless the gentlemen become Roman Catholics. Wrote them an answer.

Sunday, 18th.—A good abbe brings me a large manuscript containing a scheme of reformation of all churches and states, religion, commerce, laws, &c. which he has planned in his closet, without much knowledge of the world. I have promised to look it over, and he is to call next Thursday. It is amazing, the number of legislators that kindly bring me new plans for governing the United States.—*Sparks' Franklin*, vol. i, p. 585.

† See page 374.

ent it would have been desirable, as it would ve been but just, to restore to the society the operty which had belonged to it, and was w held by the former members in trust for e service of religion in this country, and nich it was feared would come under the ntrol, in some measure, of a bishop, and us be lost to the future society. The mem-rs who entertained these views, and were ost active in opposition to a bishop, were obably few in number, and they were those hose stations as missionaries in the lower unties of Maryland, confined them to a nited circle, where, occupied with the laborio-is duties of the mission, they had but little pportunity of consultation with persons of ore extended views than their own, and tter informed on the subjects in question.

Extracts from Rev. Mr. Carroll's letters and ose of some of his brethren, on whose judg-ent he most relied, will be both interesting a themselves, and the best history of the ubjects to which they refer.

Soon after the arrival of Rev. Mr. Carroll's aculties as superior, a letter to the pope was repared in the name of the chapter, by the ommittee of three,* a copy of which was nclosed to Rev. Mr. Carroll in the following etter:

"PORT TOBACCO, *December* 9, 1784.

"REV. SIR: We send you a copy of the letter ve have drawn up to send to Rome. We ope it will not be disagreeable to you, as our intended promotion seemed to give you much uneasiness. We should be happy, in case of a bishop's being appointed here, that you should be the person, as we have not any objection to your person and qualities. But as we look upon it to be unnecessary, and hurtful to the good of religion, we have sent this letter according to what was determined in chapter.

"We are, with due respect, Rev. Sir,

"Your most obed't and humble servants,

"BERNARD DIDERICK,

"IGNATIUS MATTHEWS."

The following is a translation of the letter to the pope:

"*Most Holy Father:*

"Of the twenty-two secular priests living in the thirteen United States of North America, six were appointed a few months ago to deliberate together upon the welfare of the Catholics in this part of the world. Having assembled for this purpose, they expressed the opinion that there is not the least necessity for a bishop in this country, because there is no institution as yet for the education of youth and their subsequent preparation for holy orders. I, Bernard Diderick, have been requested by the committee to notify your holiness of this sentiment, and to acquaint you also with the following circumstances:

"1. The majority of the Protestant population here are averse to a Roman Catholic prelate, and for this reason the episcopal office if introduced would most likely awaken their jealousy against us.

"2. We are not able to support a bishop in a manner becoming his station, and at the same time to supply the necessary wants of our fellow laborers in the ministry; moreover the Catholics cannot be induced to aid us with their means in effecting this object.

"3. Were it even admitted that the two points just mentioned would present no difficulty, we are entirely at a loss to see how the greater number of missionaries, whose co-operation would be so very desirable in this immense region, could be furnished with the means of passing to this country.

"We therefore humbly entreat your holiness not to persist in the design of conferring the episcopal dignity upon any individual in these parts, unless the necessary provision be made in some other quarter for his support. Should your holiness entertain a different view, it would be a source of much affliction to us, while at the same time we are convinced that it will be much more detrimental than otherwise to the interests of religion: for, as it has pleased your holiness to appoint one of our body to administer confirmation, consecrate altar-stones, bless the holy oils, and grant dispensations in the prohibited degrees, this appointment is equally advantageous for the good of religion."

In the faculties received by Mr. Carroll from Rome, there was a clause which, construed literally, authorized him to employ only such clergymen as had been approved by the Propaganda. It appeared afterwards that this clause was by mistake accidentally included, but in the meantime it caused some embarrassment in

* See before, p. 373.

one or two instances where priests arrived in this country after his nomination.

Although the committee above referred to, and perhaps some others of the clergy, took too contracted a view of the proposed plan of the holy see for appointing a bishop, there were others of more enlarged minds, and better opportunities for judging, who, regarding the general interests of religion, took a more extensive prospect. Among these were two venerable and learned Jesuits, Rev. F. F. Farmer and Molyneux, then the faithful pastors of Philadelphia, of whose lives and character some notice will be given hereafter. Rev. Mr. Carroll, who felt embarrassed by the restrictions contained in his powers, and was not satisfied with the prospect of vicar apostolic instead of an ordinary bishop, corresponded with his brethren to obtain their sentiments as to the course he ought to pursue. He gave his own opinions frankly on their affairs generally; and suggested a plan for securing their property for the support of religion according to its original destination, which he thought could be effected best by a legal conveyance of it to trustees. He solicited their opinions, and desired the unanimous concurrence of all the members of the late Society of Jesus, then on this mission, in some plan which would place the property beyond the reach of alienation by accident or otherwise.

Upon the first intimation from Rev. Mr. Thorpe of the desire of the holy see to appoint a bishop, Rev. Mr. Molyneux thus wrote to Rev. Mr. Carroll on the 18th of September, 1784:

"The intelligence from Mr. Thorpe has given us great joy, and it is our humble opinion that you should not hesitate one moment in giving your consent. *In negotio tanti momenti digitus Dei, haud dubium est.* We shall henceforth esteem it our duty daily to remember you, *ad altare.* May God grant us all grace to be for ever thankful, and by our lives and conversation show that we are not undeserving. It has been my uniform opinion that no one was so fit for the sacred character.

"As for holding a chapter at this juncture I see no great necessity; let the proposed form of the petition to invest our estates, &c. be drawn up and sent round to all our gentlemen to be signed and approved by them. If one is deputed to do this business, let all equally share the expense; I think much of our cha ter business might be done in this way, a would be the most pleasing to those who a at a distance—but this I leave to others' bett judgment.

"Mr. Farmer's kindest respects, hearty fe citations, and urgent solicitations not to decli what is of such importance to the good of r ligion *here. Ad majorem Dei gloriam. Viv vale et gregem pasce.*"

The Venerable Father Farmer, who wa vicar general, and then in his 64th year, thu addressed Mr. Carroll on his presumed ap pointment:

"PHILADELPHIA, *Oct.* 9, 1784.

"You may be assured that nothing ha happened this long time so agreeable to me a your appointment to the office of prefect apos tolic. I will not congratulate with you, bu with ourselves, that so reasonable an estab lishment was made, of which I may truly say *magno me liberasti metu.* Allow me to expres my sentiments. Let us rely on the goodness o Divine Providence, and fear nothing.

"*Commendo me impense in Oa. Sta.*

"*Rev. Sir, your most humble and obedient servant,*

"FERDINAND FARMER."

And Rev. Mr. Molyneux, after the fact o the appointment was known, thus expresses himself in reference to the opposition of some to the appointment of a bishop:

"PHILADELPHIA, *Nov.* 18, 1784.

"It bears strongly on my mind and Mr. Farmer's, and not less on Mr. Lewis' [the late superior], to judge by the conversation I had with him on the subject, that a refusal on your part, or an objection on that of any of our gentlemen [the ex-Jesuits] might prove fatal to their fortune and existence in this country, and perhaps so to the cause of religion. I am willing to think, and have grounds to suppose that no objections were started with the least reference to any on the side of your person or character, but arose from a certain ill-founded timidity, *et faute d'une suffisante connoissance de la nature des choses.* Besides, the expectation of restoring the property to the society is so distant, so far beyond probability, that the cause of religion ought not by its zealous votaries be set in competition. Thus far of my sentiments I have delivered to you impartially, desiring no favor and wishing for

ıe but that of being considered as the least erving of any. The same are the sentiıts of my colleague, Mr. Farmer, and my ınd, Mr. Lewis.

"I am, once more, sincerely yours,

"ROBERT MOLYNEUX.

"After reading the above to Mr. Farmer, ıo gives his full and entire sanction to the me, he desires me to add that, as the packet ll sail in less time than a month, your anrers to Rome ought to be remitted to Philalphia within a fortnight from the date hereof. the season and other matters will allow, he ould be glad to see you at Philadelphia. If s health permitted, he would have been much mpted to come and wait on you in Maryınd, so much does he think religion interested these circumstances, which require the cest prudence and discretion. R. M."

In a subsequent letter of 25th of November, 784, he thus further expresses his views:

"As to any thing you may think prudent ı do concerning our property, you have my ntire consent and full concurrence. I felt an ıclination to approve the present scheme from s first proposal, as I look upon the present ınure rather to be deficient. Mr. Lewis is of ıe same mind, and told me, when I returned rom the Marsh, that he wished our property ould be on a good footing, invested in trusees, &c. By this time you will have seen all he papers sent you from Rome, and by the ıerusal enabled to judge better than I can ıdvise, of what is best to be done in that affair. t is a nice and delicate point, and could not all to the decision of a more proper person han yourself."

Referring more particularly to the opposition of the committee of three to an episcopal appointment, he writes on the 7th of December, 1784:

"You know something of my sentiments respecting the famous triumvirate chosen to write to Rome. It is a measure I opposed, and the opposition I made I had the pleasure, as I mentioned before, to find approved by others, equal in sense and judgment with that triumvirate and the junto by which they were appointed. If they attempt any thing of the sort, depend upon it they will rue it. That matter rests with you, and no one can have better materials to work on than those you are possessed of."

Referring to the restrictions making it necessary that missionaries for this country should first be approved by the Propaganda, and to the propriety of having an ordinary bishop, rather than a vicar, he says:

"For my part, I coincide with your ideas of representing the matter to Rome, in the light you and our European friends have conceived it, and entertain hopes of its success. No person is so proper as yourself to make such a representation, and if backed by our unanimous approbation, must be attended to. I think this plan far preferable to any that —— and his junto can contrive, and essentially necessary in the present circumstances, both to avoid giving umbrage to the secular power, preserving our property, and maintaining union and harmony among the American clergy."

Mr. Farmer says:

"What if your reverence did write immediately (by the Marquis de la Fayette) to the nuncio at Paris, requesting an explanation of that limitation, I mean the approbation of missionaries by the Propaganda?" &c.

The following extract of a letter from the Rev. Leonard Neale, who lived to be the coadjutor of Archbishop Carroll, and his successor, is expressive of the humility which was a conspicuous trait of his character through life. It is in reply to the circular addressed to the clergy, above referred to.

"ST. THOMAS' MANOR, *Jan.* 11, 1785.

"In case we establish ourselves into a national clergy in the eye of Rome, as well as in the eye of the law, what form will our property assume? Will it contract any extraordinary burthens? or will it be revertible to its first proprietors, in case *of a restitution*? These are points which, if you had touched upon in that masterly manner which you are accustomed to do in the treating of your subjects, I think you would have removed many a stumbling-block, and happily have reconciled to unanimity and harmony each of our loving brethren. Do not, however, imagine from this, that I have the slightest intention of sowing the seeds of discord, or breaking through that golden chain of harmony so pressingly recommended to us by our friends. No, sir; my constant aim shall be to preserve it entire, as far as lies in my power, which you know extends but a little way. I am here alone, and

have seen none of our gentlemen to discourse with upon this topic. I have consulted none of them, but simply have taken the liberty of proposing my private thoughts to you, and to you alone, acknowledging the insufficiency of my parts to determine on the subject in question. I shall speedily forward your information and proposals to the other gentlemen of this district.

"As to the scheme of the proposed college, the great deficiency of education amongst the nothing better has been, or probably can be, Catholic youth speaks loudly in its favor, as proposed; and consequently, being appointed to solicit subscriptions, I shall do my duty on that point. As to the measure of erecting and conducting a seminary, that may become a subject of a future discussion. These are my own private thoughts, not an official answer to yours. The gentlemen below I suppose will answer."

Father Farmer's letter is in the same spirit of humility and deference to the judgment of Rev. Mr. Carroll:

"PHILADELPHIA, *January* 19, 1785.

"PLURIMUM REVERENDE DNE: Having read the circular letter of your reverence, I thought it my duty to communicate, with due respect and submission, some objections which occurred to me, being, notwithstanding, determined to be united, and to stand by your reverence's resolution. The first objection is, that the communication of the circular letter will cause a delay, in our district, of some months, we being all far separated from one another, and some deprived of the benefit of the post. This delay must be extended to a year, or years, if we are to receive no supplies till the affair or subject of the letter is finished; for the court of Rome moves exceedingly slow. Another objection I cannot help making to the idea of our being a body of clergy, and no more missionaries. For I cannot conceive how we could be a body, without a bishop for a head. We may have a voluntary union among ourselves, I allow; but as in worldly matters we were heretofore united by the bands of the society, yet never made a corporation or body politic, not being declared so by the government; in a similar manner, I suppose, our voluntary union *in spiritualibus* cannot constitute us a canonical body of clergy, unless declared and appointed as such, either by the supreme pastor, or rather by a bishop set over us by him. Our association, even *in temporali* I am afraid, will be looked upon rather as combination. These are my thoughts; but you are appointed to preside over us, it is your reverence the Giver of all gifts w bestow the gift of discernment and discretio Commendo me impense in Oa. Sta.

"I am, very reverend sir,

"Your most humble and obed't serv't,

"FERDINAND FARMER

Mr. Thorpe, who had announced in Jun 1784, the appointment of Rev. Mr. Carr with all the necessary faculties, was muc surprised on being informed that he was r stricted in his powers, and wrote, immediatel the following letter to Mr. Carroll, on the su ject. By his letter an instance of Mr. Carroll humility is exhibited. Although it was th wish of his brethren that he should be the superior, he had placed his own name *la* upon the memorial which the chapter ad dressed to the holy see, and it was by th agency of Dr. Franklin he was preferred to th place which was intended for him.

"ROME, *July* 2, 1785.

"Your letters of 20th August, '84, and c February 17th, '85, are before me. We hav been deluded in a manner that I did not appre hend. What you have received is far fron what you were bidden to expect. Indeed wrote to you in the jubilee of my heart; but wrote not a word more than what I had from apparently the best authority. The affair was certainly in agitation before the petition made in the name of the five missionaries was here presented. I do not know by what means i was introduced. The nuncio at Paris, by a compliment to Dr. Franklin, gained his good will, and secured it also by the ready accept ance of the person whom he recommended as a fit chief superior in that country. Cardinal Borgia made an excuse for the person first named in the petition not being (as is com monly done) appointed for the dignity; to which I replied that, if the congregation had left the choice to me, Mr. John Carroll certainly was the man whom I should have named without any hesitation, and that his name being put in the last place of the five was solely owing to his own modesty, which had there written it in the original paper, from whence I did not think myself qualified, as a mere copyist, to remove it.

"I think you ought to lay before his holiness omplete account of your present situation, h your own remarks, drawn from your perience and knowledge of the laws and mors of government, thereby to show what stem of ecclesiastical jurisdiction can be st conducive to maintain and propagate igion in the present circumstances of North nerica. In the meantime, I will have some- ng to the same purpose in readiness to join th yours, unless you will rather choose to me hither, and in person manage the most teresting and the most important concern at can ever be in your hands. . . . . This fair has most agreeably refreshed the remem- ance of you among your friends, some of hom are yet at the Gesu," &c.

The following letter from Rev. Mr. Carroll xplains his own views on the subject of the cclesiastical organization for this country, and timates his plans, which he afterwards arried into successful execution, for the bene- t of religious and literary education. It is ddressed to his friend, F. Plowden.

"Your sentiments concerning our rights as national clergy coincide entirely with my wn. I am so happy as to find these senti- nents adopted by our gentlemen here, I have written to Cardinal Antonelli, that the depend- nce of the Roman Catholics of this country n any foreign tribunal or office, as to the ppointment of their ecclesiastical superior, vill not be tolerated by our jealous govern- nents; that if the clergy here are not allowed o choose, and present for approbation, the person whom in their judgment they approve as best qualified, the consequences to religion may be fatal. I have written very fully to our common friend, Mr. Thorpe, on all these matters, and, agreeably to your recommenda- tion, have sent him every needful information.

"To you, my dear sir, I am infinitely obliged for your excellent advices, and I can truly say that I have that value for your cor- respondence which it deserves, and this is saying very much. . . . . .

"The official communication from Rome, of my new powers, came to hand only on the 26th of last November. I have before told you that nothing, since the dissolution of our poor society, ever gave me so much uneasiness as the first account of my being to be appointed a bishop. Luckily, the despatches from Rome only mention that the pope's intention is, here- after, to appoint a vicar apostolic; but no intimation is given of time or person."

After stating that he had written to Rome that "a vicar apostolic was unsuitable to our situation, geographical and political," he con- tinues:

"The want of a bishop will not be felt amongst us for some few years. Two colleges are now erecting in this state, by public con- tribution and private endowment. They are established on a liberal plan, open to masters and scholars of every denomination. Similar foundations exist in other states. Notwith- standing the danger for morals in these mixed colleges, I still think much advantage will be derived from them. I hope that as we Roman Catholics are unable to raise or support one ourselves, Providence has ordained these as a resource for the exigencies of religion. For in these colleges I trust there will, amongst the Catholic youth trained in them, be some, from time to time, inclined to an ecclesiastical state. For these we propose, what I hope our abili- ties will enable us to execute, a small seminary, where they may be formed to the virtues of that state, and receive a theological education; such is the plan now in my mind, and on which I beg Almighty God to grant his assist- ance—to which your prayers will greatly con- tribute. How much I wish that some young men of talents were now here from Liege, to offer themselves to fill the places of professors, &c. in these rising colleges; the salaries will be liberal, and if I knew any of my country- men in England and Liege likely to discharge these offices with reputation, I would earnestly solicit their return.

"Messrs. Semmes and Mattingly are, I doubt, engaged in employments which forbid their revisiting this country."

A letter of June 29th, of the same year, proves that he had entered fully upon the great work confided to him.

"Your advice and observations on our reli- gious situation here are always received with pleasure and gratitude. The prospect before us is immense, but the want of cultivators to enter into the field and improve it is a dreadful and discouraging circumstance. I receive ap- plications from every part of the United States, north, south, and west, for clergymen, and considerable property is offered for their main-

tenance; but it is impossible and cruel to abandon the congregations already formed to go in quest of people who wish to be established into new ones. I have written, in a pressing manner, to all whom I conceive likely to come to our assistance, and I hope you will urge the return hither of Charles and Francis Neale, Leonard Brooke, and Thompson, if his health will allow it. Messrs. Mattingly and Semmes would be sterling acquisitions, but I fear you will retain them in Europe. Encourage all you can meet with, Europeans or Americans, to come among us. We hope soon to have a sum of money lodged in London to pay the passages of six at least, and your charitable gentlemen and ladies will not fail in aiding so good a work."

In another letter to the same friend he says: "I have lately written to Mr. Thorpe, and therefore shall request you to inform him that the interval between this and the appointment of a bishop, shall be employed in bringing matters to such a state, that we may have an ordinary instead of a vicar apostolic; that I can certainly have this point recommended by some branches of the civil power; that I am ready to enter into a correspondence on this subject with the cardinal secretary," &c. &c.

The following are extracts from a letter written by Mr. Thorpe, and dated

"Rome, *August* 31, 1785.

"M. Borgia" (the cardinal secretary to the Propaganda Fide) "is eager to serve you. He highly commended whatever you had written, and said that your letters had convinced both Cardinal Antonelli and himself that you are eminently qualified for the dignity to which Dr. Franklin has recommended you; he added that your authority would be extended, and your written faculties, in respect of particular cases, would be enlarged according to your desire, and that the cramping clauses, against which you had with great reason remonstrated, should be struck out of the printed faculties, and that they were never meant to be where you found them left by an oversight in the secretary's office.

"The Propaganda sends its letters to North America through the hands of the pope's nuncio at Paris. Mgr. Dugnani, a Milanese nobleman, who succeeds Cardinal Giustinian D'Oria in that office, is a very judicious and virtuous prelate, to whom you may freely write whatever you judge convenient for the service of religion, or for your own satisfaction, or that of your associates in the ministry. Every thing regarding your Catholic ecclesiastical government is like to pass that channel. The business of your nomination, and consequently of your consecration as bishop in ordinary, or as apostolic vicar, depended upon letters that were expected from France, when I was with Mr. Borgia, who also told me that his Christian majesty had graciously offered eight free places in the seminary of Bordeaux for North American Catholic youths, born subjects of the United States.

"You are like to have other favors from the same hands. The most desirable advantage is to have your jurisdiction well established. Even the see of Quebec met great and tedious difficulties in its foundation, though under a Catholic monarch, and under the immediate protection of the pope. . . . . .

"My own notion of your situation and circumstances is much too inadequate to encourage me in suggesting any particular advice towards obtaining what I wish most heartily for the general good of religion in the country where you are, and which is principally a free and extensive episcopal authority and jurisdiction, immediately and only dependent on the holy see. When this is once fixed in a person of your prudence, learning, and zeal, then schools, and the maintenance of them; education, also, for civil and ecclesiastical states; industry and harmony among your chosen associates in the vineyard; faith and good life will gradually be every where strengthened and dilated.

"You know that obstacles beset each new undertaking, and that their resistance is commonly more obstinate in proportion to the true good which is sought, being more universal and of more permanent duration. But you know that the Author of all good is infinitely superior to all the authors of evil, and that you certainly have him on your side. . . ."

TO BE CONTINUED.

THE INFANT SAVIOUR.

Methinks I stand within the manger now,
Gazing upon the infant God, who lies,
Smiling, upon the holy Mother's breast.
Upon his face the light of love beams forth,
And in his eye sweet mercy sits enthron'd,
While on his lofty brow the stamp of heaven
Proclaims him more than mortal—now methinks
I hear the shouting shepherds cry aloud,
Glad tidings, from a hundred hills, and peace
To all the fallen world, for, lo! a child,
The great Redeemer of mankind, is born!
Oh! glorious hour, when ev'n the greedy grave
Gave up its victory, and in man's heart
Death's dark winged angel left his sting no more!
Oh! glorious hour, when his Almighty hand
Hung the bright rainbow of redemption round
A dying and degraded world, and bade
The gentle moonlight of sweet mercy chase
Away the midnight mists of sin and shame!
Then man was truly made immortal—then
The golden gates of heaven, wide open thrown,
Welcomed him home to happiness; and then
The happy angels, in the halls of heaven,
Awoke, upon their harps of gold, the song
Of gladness and of glory to the Lamb,
Who came to die that wretched man might live.——M. B.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Circular.*—His Excellency, the Governor of Maryland, having recommended the observance of Thursday, the 12th of December, as a day of prayer and thanksgiving, I hereby request the pastors of the Catholic congregations throughout the state, to have appropriate services in their respective churches, on the day aforesaid.

Given at Baltimore, on the 23d November, 1844.

† SAMUEL, *Archbishop of Baltimore.*

Confirmation, &c.—On Sunday, 27th of October, the Most Rev. Archbishop administered the sacrament of confirmation in St. Patrick's church, Washington city, to a large number of persons.

A spiritual retreat for the laity was commenced in St. Matthew's church on the 17th of November, and closed on the 24th. The exercises were conducted by the Rev. John McElroy, S. J., assisted by six other clergymen, who were constantly engaged in the duties of the confessional. Throughout the retreat, the church was filled with the faithful, who came to reap the blessings so propitiously offered to them. We understand that about a thousand persons approached the holy table. The good work was crowned with the blessing of the Most Rev. Archbishop, who officiated pontifically on the last day of the retreat, and gave also the papal benediction.

The sacrament of confirmation was administered on the 10th November, in St. Vincent of Paul's, Baltimore, to 113 persons.

Religious Profession.—On the 22d November, Feast of the Presentation of our B. Lady, Sisters Mary Rose Mudd, of Charles county, Md., Mary Pulcheria Gibbons, of Washington city, and Mary Pelagia Byrnes, of Philadelphia, were admitted to their religious vows, in the Convent of the Visitation, Georgetown, D. C. The Most Rev. Archbishop presided and preached on the occasion.

Fire.—On the evening of Nov. 8th, a considerable portion of the Catholic church property in Frederick city, Md. was in imminent danger of being destroyed by fire; but the praiseworthy efforts of the citizens and fire companies arrested the progress of the devouring element, and won for them the lasting gratitude of their Catholic fellow-citizens.

Young Catholic's Friend Society.—Report.—

BALTIMORE, *Nov.* 3, 1844

To the members of the Y. Catholic's Friend Society.

GENTLEMEN: In conformity to the usage which my predecessors have established as a precedent to guide me in the discharge of the final duty which devolves upon me, before retiring from the position which you in your kindness and partiality placed me in, it becomes me to present to you a synoptical view of the proceedings of your government during the term which is now about being closed—to offer to your consideration a statement of the condition of your society, and render unto you, in general terms, an account of our stewardship, leaving to other members of the government the opportunity of giving to you a minute and particular knowledge of the condition of their respective offices, so that we may pass into other hands and under other control the management of those beneficent objects in which we all have so great and so abiding an interest. Before entering upon this duty, permit me to congratulate you for the many blessings which the bountiful hand of infinite Goodness has so abundantly bestowed upon us, not only in our capacity as a society in relieving the wants of those little ones in whose well-being he has a father's care, but also for the happiness and joy which through his benign influence we have been enabled to extend to those houses and around those hearths where suffering and anxiety made sore and sad the hearts of many, giving to them the prospect of better and more constant happiness through the facilities emanating from your benevolent exertion, in extending to them and to their children the opportunity of acquiring a knowledge of those saving truths in which alone are life, happiness and true joy made permanent.

Truly, gentlemen, may I rejoice with you at the bright prospect we have to animate us with renewed exertion in seeking to extend the sphere of our usefulness. The difficulties incident to the formation of this—as to that of every charitable institution—are gradually passing away. In your laudable efforts to cheer the hearts—to relieve the needy—to open the way to the poor and suffering children of humanity—to give to them the possession of those heaven inspired truths—to make them

ful and intelligent members of society, and to ighten them with the knowledge of the true and ng God—you have much to animate and much ncourage you. Society, Catholic society is with a, open to you, and ready to sustain you in your norable efforts.

Truly, gentlemen, is your cause a great and noble e—'tis charity—its principles are the principles the great and living Jehovah—the Saviour and deemer of mankind—they have been ennobled by s life, sanctified by his sufferings, and hallowed his death; in him we have a bright and glorious ample to animate and encourage us to adopt them, nurture them, to cultivate them, and again send em forth in all the beauty of their heavenly origin. ours is indeed a joyous and a generous task, it is easing in the sight of God, and honorable before en, it is to seek the child, the helpless child of ant—to raise him from the low abyss of misery, nd pour the balm of consolation on his wounded pirit—to cherish his heart—to nourish his body, nd point him onward to that true source from hence flow temporal peace and happiness and ternal joy. Oh! then, with what pleasure and nxious desire should we, under the guidance of his holy influence, seek with open hands and earts, and cheerful labor, to extend the bounds of ur usefulness, till all, all in this fair city who bear he honorable name of Catholic, be enrolled in a ause so noble, so glorious, and worthy of the true Christian and follower of the Saviour of mankind. The path is open, every member of this society has power and influence sufficient; let it but be exerted and, ere another year will have passed, you will have formed an institution which will be an honor to yourselves, to your church, and the community in which we reside, and fill the mind of every true laborer with pleasure, making him rejoice in the thought that he too has been instrumental in rearing a monument of so much beauty and excellence, and why should this not be? Have we not the past to encourage and incite us to increased exertion? Do we not already number one hundred and sixty members? being an accession of thirty-five to our number since the semi-annual report of my predecessor. Is this not truly gratifying and calculated to make us joyous in the anticipation that our most fervent hopes may yet be realized in the expectation that the day is not far distant when the Catholic young men of this city will be united with us in our pleasing task, sustaining, supporting and encouraging us with their desired presence? The present is the time, the golden period when the honorable resolution should be made of seeking friends, associates and acquaintances, and presenting to them the petition—the humble petition—of the widowed mother, the orphan boy, and the suffering child, and in their behalf asking the small mite which will make joyous their hearts. Now is the moment to seek this aid, for it is when the cold and piercing winds make sad and desolate the houses of the poor, bringing sorrow, misery and want around them, that we may minister unto them and give them hope. The sum you ask is small, but, like the "dews of heaven," when multiplied it will produce comfort, joy and happiness, and make that which, to the child of want, is the hopeless future, bright and beautiful. Oh! then, in their behalf, do I, of a generous public ask this ray of hope. In its bestowal will you give them joy, and bid them not despond.

It is gratifying to your officers, in presenting to you the history of their term of office, to be able to show that the responsible trusts confided to their care have not been neglected, nor the welfare and prosperity of our society retarded whilst under their supervision, but that with your kind aid they have been enabled to extend the hand of charity and the word of consolation to many poor children who otherwise would have been pressed sorely and sadly by the blighting influences of poverty and want. Your monthly contribution has gone forth. But it is beyond the power of human calculation to trace the enduring consequences which result from this your bounty. None but the all-seeing eye of the Giver of all good gifts can trace the effects of that humble agent which here receives its mission of charity and beneficent design; but guided as it is by the hand of Providence, we may humbly hope that its influence will tend to good for time and eternity The reports which have been submitted to you will bring more immediately to your consideration the good consequent upon your bounty, as also the result of the labors of your government in the discharge of its duties during the last six months.

Entering upon our terms of office at a season when it was reasonable to expect that but little would be required of us, we have found, notwithstanding this (as you are well aware), that it has been one of the most active in the history of our society, in consequence of the several important measures which have been before you, together with the interest which has been manifested in their regard, and the forbearance which has been shown in the expression of opinions in the exciting discussions which resulted from them, all of which plainly evinces that the true and proper principle is here to guide us in the charitable designs of our association, and make us hope that its usefulness will be perpetuated to the many generations yet to come.

You will learn, gentlemen, from the several reports which have been submitted to you, that bills for the various objects specified, amounting to $192,79, have been approved by the government, and that $135,06 have been paid, leaving a balance of unpaid bills of $57,73. There has been received into the treasury

during the term $102,84; this, added to $32,22, which was already in the treasury, makes $135,06, the amount paid out by the government during the term. The steward has on hand clothing, &c., amounting in value to $112,98; deducting $57,73, the amount of your liabilities, there will remain $55,25 in favor of the society; add to this $77,75 still due by members, there will remain $133,00 capital to begin the next term of charitable labor.

This statement will bring to your view the true condition of your society, with the aggregate of our receipts and expenditures, during the last six months. The debt of $57.73, which is now pending over the society will, I suspect, be a matter of surprise to many. It accrued in consequence of the more extended purchase of one or two articles of almost daily distribution, thereby resulting in a saving of some amount to the society.

We may, gentlemen, confidently hope that these liabilities will not rest long upon us. I feel well assured that when an appeal is made to the charitable Catholics of this community in behalf of those little ones whose welfare we seek, they will freely and nobly assist us, and show that they can act and feel in a noble cause with hearts and hands well worthy of true Catholics and charitable citizens. I cannot, gentlemen, let this opportunity pass without urging upon you the necessity of adopting some measure whereby the more speedy collection of the arrearages of delinquent members may be effected. As our association increases in numbers, the difficulties attending the collection of the monthly fees will become greater, even now it is almost impossible for the book-keeper to insure the speedy and punctual collection of them. I know of no plan better calculated to attain these desired objects, than the appointment of a committee of two to each ward in the city—whose duty it will be to visit those members who may be in arrears, and urge upon them the importance,—the vital importance of punctuality in the payment of their monthly fees.

It may not be inappropriate for me, before closing my report, to call your attention for a few moments, to that department of your association which has been so recently established for the honorable purpose of extending your charitable influence. I mean your Library—your Catholic Circulating Library. It is true that it is in its infancy, it is small. But two short months have elapsed since its connection with your society, and it numbers already nearly two hundred volumes—the voluntary contributions of your members. This, gentlemen, promises much, but who will doubt its final success; it is in the care of Catholics—Catholic young men resolved to accomplish a design which is destined to spread its benign influence through every sphere and rank of the Catholics of this community. was honorable in its conception, and is pra worthy in its designs, destined, as it is, to cas genial rays alike on the high and the low, the and the poor,—to open to them the inexhaust treasures of knowledge, of truth, of wisdom, learning; dispensing to all alike the light, the bor, and honorable designs of the good and wi casting afar from its influence and protection that is false and useless, seeking none other but pure gems of literature, with no other hope, other object, than that of establishing an institut which will tend to the honor, the happiness, a intelligence of our friends, associates, and citize and enable us more effectually to carry out o charitable designs in aiding the poor and sufferi children of humanity. With objects so pure a holy, who can, who will doubt your success? Ch rity and usefulness are its fundamental principles 'tis not for yourselves you labor—but for your Cr ator, his works, and those whom he has bless and taken under his especial care.

Then will I say to you, with these sentiments your guide, persevere, persevere now, persever in your difficulties, and persevere in that succes which will surely crown efforts so noble, so hono able, and patriotic. The Catholics in this wi surely sustain and encourage you by their libera aid. Persevere in this, and you will not only b honored and respected here, as being benefactors o mankind, but your efforts in so holy a cause wil tend to your eternal happiness hereafter.

This, gentlemen, terminates my term of office; now return to that position among you which i more congenial to my feelings, my talents, and the station in society which I fill, giving to you my sincere thanks for the kindness and courtesy you have ever extended to me, humbly hoping that He who is the guide and protector of all, will be with you in this, as in all things pertaining to your temporal and eternal happiness.

I am, gentlemen,

With much respect,

Your obedient servant,

Jos. A. Sawyer.

To Correspondents.—We have received an article entitled "*Retrospect of the Past year*," being a review of several publications that have recently appeared in reference to the hostile movements in this country against the Catholic religion. We are much indebted to our learned collaborator of Louisville for this able exposition, which will appear in our January number.

The Epiphany, an excellent poetical article, has also come to hand, and will be published in our next. The author will accept our thanks.

OBITUARY.

On the 9th Nov. at St. Thomas' manor, Charles' nty, Rev. Aloysius Mudd, of the Society of us, aged fifty-three years.

On the 25th Oct. at New Orleans, Rev. Clau- s Lunel, assistant pastor of St. Louis' cathe- l.

At the Purcell mansion near Cincinnati, on the 8th of October, Magr. FERDINAND GREVEN, scholastic of the Society of Jesus, in the 29th year of his age.

At the St. Louis university, on the 12th Oct. Magr. JOSEPH VERDIN, scholastic of the Society of Jesus, a native of St. Louis, in the 21st year of his age.

NOTICES OF BOOKS.

n Abstract of the History of the Old and New Testaments, divided into three parts, &c. by the Ven. and Rt. Rev. Richard Challoner, D. D. Third American edition. Philadelphia: Eugene Cummiskey, 18mo, pp. 234.

This production of Dr. Challoner's pen is so well nown to the Catholic world, that any eulogy of its erits is unnecessary. It is intended especially r the instruction of young persons, though it is of reat utility to all who wish to take a succinct and onnected view of the events recorded in the Holy criptures. The present is the third American dition, is well executed, and is accompanied with ie approbation of the Rt. Rev. Dr. Kenrick, bishop f Philadelphia.

he Fear of God and Human Respect. Translated from the French. Philadelphia: M. Fithian, 18mo, pp. 35.

The title of this small volume sufficiently indicates hat the author's object has been to portray the evil onsequences of yielding to the suggestions of huan respect in preference to the dictates of duty. The instruction which it conveys is highly importnt, particularly to youth, and parents would do vell to place it in the hands of their children.

Dunigan's Illustrated edition of the Holy Bible, according to the Doway and Rhemish versions. New York.

Parts VI, VII, VIII, and IX of this magnificent work have reached us, and continue to realize the expectations held forth by the enterprising publisher. No VI contains a representation of Christ standing on the earth, and delivering the apostolic commission; in No. VIII will be found a most admirable engraving of the crucifixion, in the richest style of art.

Picot's Series of School Books, for the Study of the French Language. Philadelphia: Thomas Cowperthwait & Co. 12mo.

This series, as far as published, consists of the following works:

1. No. 1.—First lessons in French, consisting of rules and directions for the attainment of a just pronunciation; with select pieces, sentences, and phrases, conveniently arranged for double translation, from French into English, and from English into French.

2. No. 2.—The French Student's Assistant; being a recapitulation of the most important grammatical examples and facts of the French language, with a key to pronunciation.

3. No. 3.—Interesting Narrations in French, consisting of Tales, Fables, and Anecdotes, intended for reading, translation, and particularly narration.

4. No. 4.—Historical Narrations in French, for the same purposes.

5. No. 6.—Fleurs du Parnasse Français, or elegant extracts from the most approved productions of the best French poets.

An examination of these books has convinced us that they are well adapted for the acquisition of the French language. The method of the author in No. 1 for conveying and correcting pronunciation, and the grammatical summary in No. 2, will be found useful, not only to the young student of French, but to all who desire to refresh their knowledge of this language, without wading through all the details usually set forth in elementary works. In the other portions of the series, the selections have been made with judgment, and cannot fail to afford instruction and entertainment to the reader. All the foregoing works are for sale at MURPHY'S.

Lorenzo, or the Empire of religion, &c. translated from the French by a lady of Philadelphia. Baltimore: John Murphy. 32mo. pp. 311.

This little volume is a republication of the tale which appeared in the columns of the Magazine, and the interest of the narrative, the excellent instruction which it conveys, and the handsome style in which it is printed and bound, all concur to make it a most appropriate book for circulation at the approaching season. Persons of all classes will find it a very useful publication.

Christian's Guide to Heaven, &c. Baltimore: John Murphy. Pittsburg: George Quigley.

Among the prayer books which are so profusely issued from the press, we think that the one before us is destined to hold an important place. It contains some valuable explanations which are seldom found in books of this description, and all the usual devotions of the Catholic church. It is moreover very handsomely executed, and embellished with four highly finished engravings.

Metropolitan Catholic Almanac for 1845. Baltimore: F. Lucas, Jr. pp. 208.

This work will be noticed in our next number.

ECCLESIASTICAL CALENDAR.

1 *Sunday.* 1st Sund. of Advent, semid. cr. and pref. of trin. *Purple.* In Vesp. com. of fol.
2 *Monday.* S. Bibiana, VM. semid. com. of fer in lauds and mass, in which gl. 3 col. *Deus qui de, &c. Red.* Vesp. of fol. com. of prec. and fer.
3 *Tuesday.* S. Francis Xavier, C. doub. com. of fer. in lauds and mass, in which gl. *White.* Vesp. from ch. fol. (hymn *mer. sup.*) com. of prec. and feria and S. Barbara.
4 *Wednesday.* S. Peter Chrysologus, BCD. doub. com. of fer. and S. in lauds and mass, in which gl. in credo. *White.* In Vesp. com. of fer. and S. Sabbas.
5 *Thursday.* Feria, com. of S. in lauds and mass, 3 col. *de BM. Purple.* Vesp. of fol. com. of fer.
6 *Friday.* S. Nicholas, BC. doub. com. of fer. in lauds and mass, in which gl. *White. Fast.* Vesp. from ch. of fol. (hymn *m. sup.*) com. of prec. and feria.
7 *Saturday.* S. Ambrose, BCD. doub. com. of fer. in lauds and mass, in which gl. and cr. *White.* In Vesp. com. of fol.
8 *Sunday.* † 2d of Advent, semid. *Purple.* Vesp. of fol. com. of Sunday.
9 *Monday.* † Conception of the BVM. d. 2 cl. with oct. (yesterday) com. of fer. in lauds and mass, in which gl. cr. and pref. *te in concep. White.* In Vesp. com. of fer. and S. Melchiades.
10 *Tuesday.* † Of the oct. semid. com. of fer. and S. in lauds and mass, in which gl. and cr. *White.* Vesp. from ch. of fol. com. of oct. and fer.
11 *Wednesday.* † St. Damasus, PC. semid. com of oct. and fer. in lauds and mass, in which gl. and cr. *White.* Vesp. from. ch. of oct. com. of prec. and fer.
12 *Thursday.* † Of the oct. semid. com. of fer. in lauds and mass, 3 col. *de Sp. S.* cr. *White.* Vesp. of fol. com. of oct. and fer.
13 *Friday.* † S. Lucy, VM. doub. com. of oct. and fer. in lauds and mass, in which gl. and cr. *Red. Fast.* In Vesp. com. of oct. and fer.
14 *Saturday.* † Of the oct. semid. as on the 12th instant. *White.* Vesp. of fer. from ch. of Sund. com. of octave-day of concep.
15 *Sunday.* † 3d of Advent, semid. com. of octave-day in lauds and mass, cr. and pref. of BVM. *Purple.* In Vesp. com. of oct. and fol.
16 *Monday.* † S. Eusebius, BM. semid. com. of fer. in lauds and mass, in which gl. 3 col. *Deus qui de BM. Red.* In Vesp. com. of fer.
17 *Tuesday.* † Feria, 2 col. of BV. 3 *Eccl.* or *pro Papa. Purple.* Vesp. of fol. com. of fer.
18 *Wednesday.* † *Ember-day. Fast.* Expect. of deliv. of BVM. gr. d. Less. of 3 noct. of fer. of which com. in lauds and mass, in which gl. cr. pref. *et te in Expect. White.* In Vesp. com. of fer.
19 *Thursday.* Feria, as on 17th inst. *Purple.* At magn. aut. *O Radix.*
20 *Friday. Ember-day. Fast.* In mass 2 col. of vig. St. Thomas, 3 *de BM. Purple.* Vesp. of fol. com. of fer. ant. *O Clavis.*
21 *Saturday. Ember-day. Fast.* S. Thomas Apostle, d. 2. cl. com. of fer. in lauds and mass, in which gl. cr. pref. of app. and gosp. of fer. at the end. *Red.* In Vesp. com. of Sund. *O Ariens.*
22 *Sunday.* 4th of Advent, semid. *Purple.* In Vesp. at magn. ant. *O Rex.*
23 *Monday.* Feria, 2 col. *Fidelium*, 3 *de BVM.* In Vesp. at magn. ant. *O Emmanuel.*
24 *Tuesday.* Christmas eve. *Fast.* Mass prop. *Purple.* Vesp. of fol.
25 *Wednesday.* † CHRISTMAS-DAY, or nativity of our Lord, doub. 1 class with oct. All prop. *White.* In Vesp. com. of S. Stephen.
26 *Thursday.* † S. Stephen, Protomartyr, d. 2 cl. with oct. all prop. *Red.*
27 *Friday.* † S. John ap. and evang. d. 2 cl. with oct. all prop. *White.*
28 *Saturday.* † *Abstinence.* Holy Innocents, MM. d. 2 cl. with oct. all prop. *Purple.*
29 *Sunday.* † Sunday within the oct. semid.
30 *Monday.* † S. Thomas of Canterbury, BM. semid. (29th) *Red.*
31 *Tuesday.* S. Silvester, PC. doub. *White.* Vesp of fol.

SUN'S *upper* limb rises and sets, (corr. for refract.) M. T.

D.M.	D.W	Boston, &c. rises	Boston, &c. sets.	New York &c. rises	New York &c. sets.	Washington &c. rises	Washington &c. sets.	Charleston, &c. rises	Charleston, &c. sets.	N. Orleans, &c. rises	N. Orleans, &c. sets.
		h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
1	SUND.	7 10	4 29	7 5	4 34	6 59	4 40	6 44	4 55	6 38	5 0
2	Mon.	11	29	6	34	7 0	39	45	55	39	0
3	Tues.	12	29	7	34	1	39	45	55	40	0
4	Wed.	13	28	8	33	2	39	46	55	41	0
5	Thurs.	14	28	9	33	3	38	47	55	41	0
6	Frid.	15	28	10	33	4	38	48	55	42	0
7	Satur.	16	28	11	33	5	38	48	55	43	0
8	SUND.	7 17	4 28	7 12	4 33	7 6	4 38	6 49	4 55	6 44	5 0
9	Mon.	18	28	13	33	7	38	50	55	45	1
10	Tues.	19	28	14	33	8	38	51	55	46	1
11	Wed.	20	28	15	33	9	38	52	56	47	1
12	Thurs.	21	28	16	33	10	39	52	56	47	1
13	Frid.	21	28	16	33	10	39	53	56	48	2
14	Satur.	22	28	17	34	11	39	54	56	49	2
15	SUND.	7 23	4 28	7 17	4 34	7 12	4 39	6 54	4 56	6 49	5 2
16	Mon.	24	28	18	34	12	39	55	57	50	2
17	Tues.	24	29	18	34	13	40	55	57	50	3
18	Wed.	25	29	19	35	13	40	56	57	51	3
19	Thurs.	25	29	19	35	14	40	56	58	51	3
20	Frid.	26	30	20	36	14	40	57	58	52	4
21	Satur.	26	30	20	36	14	41	57	58	52	4
22	SUND.	7 27	4 31	7 21	4 37	7 15	4 41	6 58	4 59	6 53	5 4
23	Mon.	27	31	21	37	15	42	58	59	53	5
24	Tues.	28	32	22	38	16	43	59	5 0	54	5
25	Wed.	28	32	22	38	16	43	59	0	54	6
26	Thurs.	29	33	23	39	17	44	7 0	1	55	6
27	Frid.	29	34	23	39	17	45	0	2	55	7
28	Satur.	29	34	24	40	18	45	1	2	56	8
29	SUND.	7 29	4 35	7 24	4 40	7 18	4 46	7 1	5 3	6 56	9
30	Mon.	30	36	25	41	19	47	2	4	57	10
31	Tues.	30	37	25	42	19	48	2	5	57	10

MOON rises or sets. Mean time.

Boston, &c	N. York &c.	Wash'n, &c.	Cha'ston &c.	N Orl'ns &c.
rises. h. m.	*rises.* h. m.	*rises.* h. m.	*rises.* h. m.	*rises.* h. m.
10 48A	10 49A	10 52A	10 56A	11 1A
11 50	11 52	11 52	11 55	11 56
.. ..	.. ..	.. ..	.. ..	.. ..
0 57M	0 56M	0 56M	0 55M	0 55M
2 5	2 5	2 3	1 57	1 57
3 18	3 15	3 13	3 4	3 2
4 31	4 28	4 24	4 12	4 9
sets. h. m.	*sets.* h. m.	*sets.* h. m.	*sets.* h. m.	*sets.* h. m.
4 31A	4 37V	4 42A	5 0A	5 8A
5 38	5 44	5 50	6 6	6 14
6 52	6 57	7 3	7 15	7 23
8 6	8 10	8 13	8 24	8 31
9 18	9 21	9 23	9 31	9 35
10 27	10 28	10 30	10 33	10 36
11 33A	11 33A	11 33A	11 34A	11 35A
.. ..	.. ..	.. ..	.. ..	.. ..
0 36M	0 36M	0 35M	0 33M	0 31M
1 38	1 36	1 34	1 28	1 27
2 38	2 37	2 34	2 24	2 22
3 39	3 35	3 31	3 19	3 16
4 36	4 31	4 28	4 13	4. 9
5 31M	5 26M	5 22M	5 7M	5 2M
rises.	*rises.*	*rises.*	*rises.*	*rises.*
4 43A	4 48A	4 54A	5 10A	5 17A
5 40	5 45	5 49	6 3	6 11
6 39	6 42	6 47	6 58	7 5
7 38	7 42	7 44	7 54	7 59
8 40	8 42	8 45	8 51	8 54
9 42A	9 44A	9 45A	9 47A	9 51A
10 46	10 46	10 46	10 46	10 47
11 52	11 51	11 50	11 46	11 47

EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of Dec.

	EPISTLE.	GOSPEL.
Advent, First Sunday	Rom. xiii, 11—14	Luke xxi, 25—34.
Second Sunday	Rom. xv, 4—13	Matt. xi, 2—10.
Third Sunday	Philip. iv, 4—7	John i, 19—28.
Fourth Sunday	1 Cor. iv, 1—5	Luke iii, 1—6.
Christmas, First Mass	Tit. ii, 11—15	John i, 1—14.
Second Mass	Tit. iii, 4—8	Luke ii, 1—15.
Third Mass	Heb. i, 1—12	John i, 1—14.

PHASES OF THE MOON.

	D.	H.	M.
Last quarter,	2	8	59PM
New moon,	9	3	4PM
First quarter,	16	10	13M
Full moon,	24	2	20PM

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